A briefe Conference betwixt mans Frailtie and Faith,

VVherein is declared the true
vſe, and comfort of thoſe bleſsings
pronounced by Chriſt in the fifth
of Matthew, that euery Chriſtian
man and women ought to make
and take hold of in their ſeuerall
tentations and conflicts:

Laide downe in this plaine order of
Dialogue, to helpe, if it pleaſe
God, the conceit and feeling
of the ſimpleſt,

By Geruaſe Babington.

PSALME 119.
*O howe ſweete are thy wordes vnto my throte, yea
ſo ſweeter than honie vnto my mouth.*

AT LONDON
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The Contentes of this Booke.

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Strength and comfort out of the worde of God againſt

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A1

To the Right Honorable, and vertuous Ladie, the Ladie Marie, Counteſſe of Penbrooke, his verie ſingular *good Ladie and Miſtreſſe*,

G.B. wiſheth al mercy and
comfort in Chriſt Ieſus
both here novv, and
for euer.

IT is ſayde of Salomon euen in outwarde matters (Right Honorable, and my verie ſingular good Lady) that if a man haue riches treaſure, and honour, wanting nothing for his ſoule of all that it deſireth, and yet haue not an heart both to feele in comfort the goodneſſe of his God therein towardes him, and alſo to vſe the ſayde bleſſinges liberally to his owne good and others helpe, it is but a vanitie and an euill ſickenes, yea a price in the hand of a foole (as it is ſaide in an other place) that hath no heart. That is, it is a mercie of God, which hee hath no right and true vſe of. So neceſſarie in verie outward things is both feeling and faith: the one to conceiue, the other to applie, and both of them to yeeld vs the true profit, comfort, and good intended into vs in the ſame by the Lord. Much more, Madame, in ſpirituall matters reſpecting the life of bodie and ſoule for euer. And by name much more in the worde of God which we now ſo freely, and ſo plentifully, vnder the gratious gouernement of our moſt gracious Prince enioye. For if wee reade it ouer ten thouſand times our ſelues, heare it of others carefully & continually, and yet feele not the ſweete ſpirite of the Lorde by it ſecret power, as it were with a dropping dewe, piercing and mollifying, ſhaking and comforting our ſoules

Coſin

by the ſame, aſſuredly we want what we ſeeme to haue, and for all our reading or hearing of it, neuertheleſſe it remaineth a ſealed booke vnto vs. This proueth Caine that curſed caytiſe both heere and euer, who though he knew the promiſe of certaine ſafetie by the ſeede of the woman, hearing it no doubt often in wordes tould, and ſeeing it by ſacrifices ſhadowed out vnto him, yet wanting a heart to feele, and faith to applie vnto himſelfe the benefite of the ſame, wanted alſo to his woe, what he ſo inioyed. So did Eſau, Saul, Achitophell, and others all whatſoeuer they were, who together with the worde receiued not a touch, a taſt, & a very rent as it were, in their heartes to feele, as alſo piercing eyes, & a claſping faith, to ſee, and take hould of the hidden ſweete compriſed in the ſame. Which weying

ing often with my ſelfe (my verie good Ladie) together with the place where I ſpend my time, and the burning deſire which both his honorable Lo. and your ſelfe haue, that I ſhould doe good amongeſt them, I bowe the knee both of bodie and heart vnto the Lorde for them, and I often begge, that in that bottomeleſſe heape of his mercie, wherein he euen ſwalloweth vp himſelfe, it might pleaſe him to ſee it good, to ioine vnto the outward miniſterie of his worde, which he nowe voutſafeth them, that inward touch, power and might of his ſpirite, that maketh it both a mortifying ſworde, and a comforting grace vnto his children. For ſo ſhall my labours be life vnto them, and euer as I ſpeake (deliuering but the word) their conſciences ſhall approoue and confeſſe within them; that it is a truth. Yea further

I haue often ſecretly in my ſelfe intended, to ioyne vnto prayer ſome further indeuour, and according to that meaſure of mercie, which the Lorde ſhould voutſafe me, to make ſome plaine applications of ſuch portions of ſcripture, as I ſhoulde iudge in vſe & practiſe fitteſt for thē. That ſeeing in them by example the true vſe of the worde of God, and howe to ſucke out ſtrength in their ſeuerall needes from it, they might from one place to manie, and from many euen to all, without any further guide, than the guide of guides, Gods mercifull ſpirit, paſſe with feeling, comfort, and true concept of the good therin contained, & intended to vs all. And falling by courſe of reading at laſt vpon that notable Chapter the 5. of Mathewe, and ſeeing by ſome further meditation vpon thoſe bleſſings therin contained, ſuch wiſedome taught, ſuch faultes reprooued, ſuch comfort miniſtred, and ſuch matter handled, as for thẽ and all the world is moſt neceſſarie, I reſolued with my ſelfe euen there to beginne to put in practiſe my named purpoſe, and to make a tryall, if by ſuch indeuour I might profit any. Which I nowe haue done, preſenting the ſame vnto the Lord with humble prayer for his bleſſing, to mine owne, and others, with hartie requeſt of Chriſtian acceptance, & to your honorable L. as to a meanes that ſhall make it more acceptable to all, and eſpecially to them, that I chiefely intende it vnto, ſo greatly honoring with all dutie and liking the manifoulde mercies of God in you. I am not able (Madame) to doe with content, what ten thouſande times I am bounde to doe with all care: namely, to ſhew my ſelfe mindfull

full and thankefull, as I ought, for all your La. honourable dealings with me. But this I proteſt in the eies of the Lorde, that I would, if I could, and in witneſſe thereof I deliuer vnto the worlde this affirmation, and to your ſelfe theſe fewe papers, moſt humblie beſeeching your Honour, that ſince my want is in abilitie, and not in will, this ſmall teſtimonie of the ſame may according to your accuſtomed clemencie be accepted of, and finde a ſupplie therein of any want wherewith it may be charged. So ceaſe I to adde any further thing, leauing your La. to the Lord of heauen to ſtrengthen you ſtill in that happie courſe of the ſtudie of his worde, and all other good learning, of the practiſe of duty to your God, of cheereful incouragement to your ſeruants, and of honorable clemencie to all men, which is at this daie a crowne vpon your head aboue manie others, and a glorious ornament about your necke in the eies, eares, and tongues of all men, that either ſee you, heare of you, or ſpeake of you, and my ſelfe remaine to perfourme all dueties, that euer I ſhall be inabled vnto, euen with all the power both of bodie and minde, as I am moſt bounde. The Lorde open the windowes of heauen and powre his mercies out vpon your La. the Lorde confirme you in all good workes, giue you a true ſight of this vaine world, make your heart ſhake at his iudgementes, melt with a fruitefull feeling of grace aſſured, to holie life, and the Lord to profit: make you thinke you euer heare that voice, ARISE YOV DEADE AND COME VNTO IVDGEMENT, and yet in faith to ſaie with cheerefull heart, COME LORDE

IESVS COME QVICKLIE. So be it. London this firſt of December, 1583.

Your Honors

moſt humble bounden
to death,

Geruaſe Babington.

Iesvs Graunt Qvicklie. So be it. London this firſt of December, 1583.

Your Honors
most humble bounden
to death,

Geruaſe Babington.

A Conference betwixt mans Frailtie and Faith.

Frailtie.

O Wicked worlde, and wretched ſtate I ſtand in, O heauy hart & ſorowing ſoule, how ſhould I comfort you? I haue it not, I ſee it not, I feele it not, what any way might ioie mee, and howe then can I giue it you? The contrary I ſee in fulleſt weight and meaſure, and wo is me ten thouſand times that euer I ſawe this light: yea let the day euen periſh wherin I was borne, and the night when it was ſaide there is a manchilde conceiued. Let that daie be darkneſſe, let not God regard it from aboue, neither let the light ſhine vppon it. But let darkeneſſe and the ſhadow of death ſtaine it, let the cloud remaine vpon it, and let them make it fearefull as a bitter day, let darkeneſſe poſſeſſe that night, let it not be ioined vnto the dayes of the yeare, nor let it come into the accounts of the moneths. Yea deſolate be

Iob.3.

that night, and let no ioy be in it. Let the ſtars of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it ſee yͤ dawning of the daie, becauſe it ſhut not vp the doores of my mothers wombe, nor hid ſorrowe from my eies. Why died I not in the birth, or why died I not, when I came out of the wombe? Why did the knees preuent me, and why did I ſucke the breſts? For ſo ſhoulde I nowe haue lien and beene quiet, I ſhould haue ſlept then, and beene at reſt. Or why againe was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light? Woe is me I liue, woe is mee I doe not die, and wo I feare much more, when ended is my courſe.

Faith.

Why Frailtie, what in the name of God meaneth this fearful impatiencie, or what caſe can there be in the life of man and woman, ſo vncomfortable, as that in regard thereof, they ſhould thus crie out? Open your ſelfe, and conceale

not your griefe, for the verie ſpeaking of it ſhall giue ſome meaſure of eaſe.

Frailtie.

Alas I knowe not almoſt howe to doe it. For my conceites doe ſo oppreſſe me, and euer as I thinke of one miſerie, ſtill the remembraunce of an other thruſteth it ſelfe ſo into my minde, and at laſt the heape appeares ſo huge, as all amazed I faint vnder the beholding of them, and my cogitations are ſo diſtracted, as it is not poſſible for me to make an orderly rehearſall of my woe. Yet ſince I haue met with you, I wil performe it, as I can, committing my ſelfe to that mercie, that hath no meaſure, and to your ſelfe, as an inſtrument to applie his comfortes to me, begging it euen with teares tenne thouſand times at your handes. I conſider then, that I am created heere in this worlde a reaſonable creature conſiſting of bodie and ſoule, both ſubiect to dreadfull and endleſſe woe, if I finde not mercie with the Lorde, which I confeſſe vnto you I comfortablie cannot aſſure my ſelf of as yet, bicauſe the hand of God me thinke more heauily preſſeth me diuers waies, than I imagin it would do if he loued me.

Faith.

And wherein I praie you, doe you thinke you are preſſed ouer heauily?

Pouertie the firſt temptation.

Frailtie.

ALas in manie things (and yet God laie not my pleading with him to my charge.) To begin with ſome thing, I muſt needes confeſſe vnto you, that my lowe eſtate in the world is a maruellous temptation to me manie a time. For God knowes, I am poore, and euen verie poore, notwithſtanding all my paines, carke and care, which is not a little. My charge alſo is great for ſuch an one as I am, and their want, as good reaſon bindeth, is my continuall woe. Yet if this were all, methinke I could wraſtle with it, and by Gods helpe get the victorie, but

[illegible]

but theſe companions of pouertie are they that ſting me ſo ſore, to wit, diſdaine and contempt both of me and mine, of my doinges, ſayinges, or any thing that proceedeth from me, and that reiection which is made of me out of all meetings and companies, thoſe whiſperinges that I heare, reproches that I carrie, euen at their handes that I little thought would haue done it, and that ſcornefull pitying of me, which often appeareth, with ſuch like. For in deede if euer anie found it, I finde it true, that by wiſe *Syrac* was ſaide ſo long agoe. *There is euen as much peace* Syrach.13.18. *betwixt the riche and the poore, as betwixt* Hyena *and the dogge. But looke howe the wilde Aſſe is the Lions pray, ſo are the poore meate for the riche. And looke howe the proude hate humilitie, ſo doe the rich abhorre the poore. If a rich man fall, his friendes ſet him vp againe: but when the poore falleth, his friendes driue him away. If a rich man offende, he hath many helpers, hee ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man faile, they rebuke him, and* *though he ſpeake wiſely, yet can hee haue no place. When the riche man ſpeaketh, euerie man holdeth his tongue, and looke what he ſayeth, they praiſe it to the clouds: but if the poore man ſpeake, they ſay, What felowe is this? And if he doe amiſſe, they will deſtroy him.* Theſe, theſe companions of my pouertie are the thinges that euen cut my heart a ſunder, and wil I, nill I, it breaketh euen vpon mee by force as it were, to thinke that if the lord loue a man, hee ſhould neuer ſuffer him for want of worldly traſh, ſo deſpitefully to be intreated in this worlde, and ſo generally. This is but one thing that troubleth me, beſides which I haue manie moe, but helpe me if you can ere I go anie further.

Faith.

Nay goe on, vtter your greefe fullie, and then your minde wilbe the fitter to heare a great deale. For otherwiſe you will be muſing of the reſt, when I ſhall be ſpeaking to you for your eaſe in this.

Frailtie

An other verie daungerous torment then I muſt needes confeſſe is that continuall vncomfortableneſſe, which is ſtill in me by reaſon of diuerſe thinges, as by a weightie and ſtinging ſenſe of mine owne ſinnes, by ſight of other mens looſe courſe, and grieuous diſhonouring of God in euerie place, giuing thẽſelues to flatterie, diſſembling, and all manner of holowe dealing with God and man, by meditation of the fierce wrath of God, and moſt dreadfull iudgementes, which aſſuredly hang ouer vs for theſe thinges, &c.

Againe both publikelie abroad, in ſuch as I deale with all, and priuately at home in ſuch as I truſt, I finde ſuch naughtie vnfaithfulnes, & ſuch vnfaithfull naughtineſſe, as that I am driuen into greater choler and heate, than can anie way ſtand with my profeſſion of the Goſpell, and with the liking of my heauenly father, whome I haue euer founde good vnto me: and therefore iuſtly I ſtande in feare that he will puniſh me for ſuch intemperancie, and yet I cannot amende it. Nowe I pray you let me goe no further without ſome comfort, if you know any for ſo wretched and wofull a caſe.

Faith.

Indéede Frailtie, your tearmes are too ſharpe, and ſower. For me thinke, for any thing you haue yet vttered, your eſtate is neither wretched, nor woful in trueth, but Chriſtianlike if you wil lay a while away your earthly eyes, and be iudged by the word of God.

Frailtie.

Ah fie fie, is your feeling of my caſe no more? then haue I vttered inough, & too much. But ſee my heauie plight, I am euerie way wrapped in woe, and yet I am not pitied.

Faith.

Nay but ſtaie your ſelfe for ſhame Frailtie, and be not ſo raſh. And if I can not prooue what I ſay, then be offended: but if I can, then as you feare God be refor-

6.5 What meanes may a young ma

reformed, for this impaciencie in you is daungerous. I ſay therefore againe, me thinke your tentations be not ſtrange, but ſuch as vſuallie happen to Gods déere ones, and ſuch, as (for anie thing I ſée) Ieſus Chriſt the Sauiour of man did foretell, and deliuer ſure and ſoueraygne comfortes for, while hee was here on earth in diuers places , and by name in that notable Chapter of Mathewe the fifth. But before I can applie the ſame vnto you , I muſt knowe of you one thing , concerning your firſt griefe, namely how you féele your heart within humbled by theſe thinges . For indéede if you be poore and bare , and ſo forced to ſtoupe in outward matters to the richer , and yet your heart remaine proude within you , arrogant , hawtie and conceited , your tongue bragging the beſt, and your vanitie euer as it can breaking out, & giuing teſtimonie what you would doe, if your handes were not tyed , and your hornes made ſhorte of purpoſe by the Lorde, then indéede I muſt plainely tell you, that your pouertie is a whippe of an angrie God as yet with you, and it will not certainely be remoued from you in anie fauour: but euen ſtill God ſhall checke you, and euerie neighbour either openlie, or ſecretly miſlike you. For a beggers hand, and a proude heart hath euer offended the eye both of God and man. But if God hath giuen you this bleſſed grace, that by this croſſe of want, diſdaine, contempt, ſcorne and ſuch like in your calling, your ſoule is ſchooled, your heart is humbled, your ſpirite broken, & all your vnrulie and headie affections tamed within you verie greatly in compariſon of former times, ſo that euen truelie your conſcience doth witneſſe to you, it is not with you, as it hath béene in manie reſpectes, and if now you find, that often you are driuen to God and his prouidence by this meanes caſting vp your eyes to heauen for helpe, ſtaie and ſuccour, becauſe you finde but froſen heartes in men, and falſehoode in the beſt fellowſhip leſſe or more, truelie then muſt I as plainely tel you againe, and with as bolde a ſpirite, as ſuch a truth requires, your pouertie is welth, your contempt may be your comfort, & if euer man or woman had God their friende, you may aſſure your ſoule in truth he is no foe vnto you.

Frailtie.

O Faith, ſay not this, but prooue it.

Comfort againſt pouertie.

Faith.

With a verie good will. I pray you therefore marke me. When Chriſt, as I ſaide before, was here vpon earth to gather vnto himſelfe the ſoules of men by life and death, knowing in his infinite wiſedome the raine that would fal, the floudes that woulde come, and the windes that woulde blowe and beate vpon the houſes of mē, that is their faith and religion, on a time his diſciples being come together, and much people beſide out of manie places, hee ſate him downe and tooke as it ſeemeth to me this matter in hande, of verie purpoſe, deliuering out ſuch comfortes and helpes, ſuch defences and ſtaies, as béeing of men and women rightlie applied, and vſed, ſhall euer holde vp their courſe, and kéepe their pathes ſtraight in the feare of the Lorde and true religion. And ſée, amongſt the manifold temptations, that he ſawe in wiſedome would ariſe and be vrged by Sathan to ſhake men from yͤ trueth, this of yours which nowe we ſpeake of is the firſt, namely pouertie. Againſt which, his heauenly voyce deliuereth out this comfort, *Bleſſed are the poore, for theirs is the kingdome of God*. Which golden ſentence laide out in fuller tearmes, carieth and implieth vnto vs this ſenſe and meaning. Although earthlie mindes can frame out no felicitie, vnleſſe with worldly wealth their cuppe may ouerflowe, yet I auouch vnto you, contrarie to the wit and wiſedome of them all, that in my fathers kingdome, bleſſed are the poore, the poore I ſay againe, and ſuch as want what others wallowe in,

Luke 6, 20.

not halfe ſo loued of the Lorde as they. Now leaſt his meaning ſhould be miſtaken, he ſaying no more but ſo, and euerie ſpoiling vnthrift, whoſe vnreformed heart doeth make an vnrepaired purſe, or idle drones that ſhunne the courſe of men, and ſhut themſelues vp in cloiſters as pore, that with more eaſe they may liue of other mens labours, or anie proud heart yet wanting wealth might thinke it ſpoken vnto him, hée more plainely hath interpreted his meaning, and ſhewed what poore hée thinketh of, namely the poore in ſpirite: That is, ſuch as vſing godly means yet are of purpoſe by their God kepte vnder, and being vnder, doe not ſwel with pride, arrogancie, and conceit, but euen as the beggar knowing his want, and no way hauing of his own to truſt to, confeſſeth other mens helpe néedefull for him, humbleth himſelf before them, beggeth their aide, and giueth them (as inſtruments) the praiſe of his liuing: ſo they humbled, tamed, ſchooled and reformed by their want towardes all

Non magnum eſt ſua, ſed ſe relinquere.

men carie a lowlie heart, and onely at the Lordes handes looke for both comfort in this world, and ſaluation in the worlde to come. Theſe poore men and women, that is, theſe that are thus affected vnder their Croſſe ſaith Chriſt, were their want more than euer any abode, & the companions of their wantes ſnubbes, checkes, taunts, and ſuch like moe, and more bitter than euer anie mans were, yet euen in the moſt of them all, I pronounce them bleſſed, and I aſſure them happie that euer they liued, for theirs is the kingdome of God. For this cauſe therefore I aſked you howe you were affected vnder your pouertie. And nowe Frailtie conſider and weigh this ſentence of the Lord. For ynough it is of it ſelfe, if our incredulitie be not monſtrous, to comfort the hart of any man or woman in the world, euen in the midſt of al their worldly wantes be they neuer ſo great. Yet hath it annexed for our further ioie the conſent of other places manie, and experiences of the ſame in knowne examples not a

few.

fewe. As, If thou lend to my people, that Exo. 22.25.
is, to the poore, I wil bleſſe the, ſaieth Deu 15.10.
the Lorde. The Lorde deliuereth the Iob 26 15.
poore in al his afflictions, The Lord wil Pſal. 9.9.
be a defence vnto the poore, euen a re-
fuge in due time of trouble. He remem- verſe 12.
breth and forgetteth not the complaint
of the poore when he maketh inquiſitiō
for bloud. The poore ſhall not alwaies verſe 18.
be forgotten, neither the hope of the af-
flicted periſh for euer. Lorde thou haſt Pſal. 10. 17.
heard the deſire of the poore, thou pre-
pareſt their heart, and thine eare hearke-
neth thereunto. He hath not deſpiſed Pſal. 21 24.
the lowe eſtate of ẏ poore, but they ſhal
eate and be ſatiſfied. I am poore and in Pſal. 107.22.
miſerie, but the Lorde careth for mee.
Better is the poore that walketh in his Prouerb, 28.6.
vprightneſſe, than he that peruerteth his 22.
waies though hee be rich. That which
is to be deſired in a man, is his goodnes,
and better is ſuch a poore man than a
lier. God regardeth the poore, and is Eſay 25.4. 66.
their ſtrength. And vnto whom againe 2.
ſaieth the Lorde ſhall I looke and haue
regarde, but vnto him that is poore and
of

of a contrite ſpirite, and trembleth at
Luke 4.18. my wordes. The ſpirite of the Lorde is
vppon mee, and hath annointed mee to
Math.11. preach the goſpell to the poore. And the
poore do receiue the glad tidings of the
Luke 4. Goſpell. Call the halt and lame & poore
Iames 2.5. to the Supper. And hath not God choſen
the poore of this world ſaith Iames, &c. with a number ſuch like teſtimonies. The comfort whereof if they be rightly conſidered, and the bleſſing of them vnto our heart by humble praier begged at the Lordes hands, no tongue of man is able to expreſſe. For the Lord our God is not a man, that hée ſhould repent, nor as the ſon of man, that he ſhould change: but if hée loued the poore when theſe things were ſpoken, he loueth them ſtill, and to the end he will loue them: and if he regarded them, he forgetteth not vs, and euen amongſt our ſelues, if he ſée you, he beholdeth alſo me, and if he comfort mée, hée will doe no leſſe for you, for there is no reſpect of perſons in his eies. Yet adde vnto theſe the experience of examples,

ples, and they wil be more ſwéete.

Ruth.

Naomi and her daughter Ruth, how did the Lorde regarde, bleſſe, comfort, and prouide for?

1.Kings 17.

The poore widow of Sarepttha, whoſe meale and oile were at an ende, and yet the dearth foretolde much to come, howe regarded he and fedde during all ẏ time?

2.Kings 4.

The other pore widow alſo helped by Eliſha to pay her debts, and to liue afterward with comfort of the reſt, how ſheweth it the care of the Lord ouer the poore that are godlie, and howe mightily ſhoulde it encreaſe our faith?

Tobias 4,21.

What an example is old Tobiah and his familie, and what a ſpéech of faith was that to his ſonne? Feare not my Sonne, becauſe we are made poore: for thou haſt manie things, if thou feare GOD and flie from ſinne, and do that thing which is acceptable vnto hym. Howe loued the Lord the offering of the poore widowe that caſt in but two mites? How choſe he Diſciples, and followers of his trueth euer of the poorer ſort? Howe choſe he his parents of the very meaneſt certainly of a multitude, and howe himſelfe hath he honored the eſtate of godlie pouerty, for our eternal comfort, hauing not ſo much in this world as the Foxes and Birdes: borne in a ſtable, wrapped in ragges, laide in the manger, and yet the God and Lord of heauen and earth, and the diſpoſer of all the glorie in them both. O my heart and hand, howe is the one too narrowe to conceiue this heauenly ſwéet, and the other vnable to laie downe but euen that little that I doe féele? Shall anie worldlie want make vs thinke God loueth vs leſſe, when wée ſée the moſt loued that euer was in the greateſt want? ſhall anie diſcountenaunce, diſfauour, diſcredite cauſeleſſe, ſhall any ſnubbes, checkes, taunts, ſcorne, contempt, rumours, or the very power of yͤ ſpite of hel driue vs out of hope in our gratious father, when we ſée examples in his deareſt of them all? O Frailtie, Frailtie, open thine eies, looke vpon thy God, weigh his nature, marke his dealings with his deareſt, heare his promiſes, make him no liar, but gather ſtrength, increaſe in hope, and the Lord in mercie graunt it to vs euer. Lette the changes and chances of this worlde be what they will, or rather what it pleaſeth God, let our orderly walking in our places with true paines, heart, and meaning, with due carefulneſſe, with no vnthriftineſſe, vp early, downe late, and whatſoeuer meanes that good are to liue and laie vp by, for our ſelues and ours, yet want their ende of ſuch reaſonable ſtore as we deſire, let vs neuertheleſſe truſt in our God, and hang vpon his hand, and neuer meaſure his fauour towardes vs by theſe things, for they are no iudges of it being as we ſee oft graunted to the wicked, and reſtrained greatly from the moſt beloued. Onelie let our pouertie make poore our ſpirites, and breake the ſecrete pride of our hearts, and then feare not, we haue a warrant of truth, Bleſſed are the poore in ſpirite, for theirs is the kingdome of heauen, And a broken and contrite hart, O God thou ſhalt neuer deſpiſe.

The contrarie now might as greatly be amplified to our comforte, if I thought it néedefull. For as his mercifull promiſes are manie and ſwéete (as we haue heard) to the poore, ſo are his fearefull threatnings to the rich not a fewe: and as great is the good that is wrought in the childe of God by this croſſe of want, ſo fearefull are the faults that are giuen vnto the ſoules of many by their ſtore of wealth. Let it ſuffice to marke what this ſame our Sauiour ſaith, by the mouth of Luke and oppoſeth ouer againſt the promiſe ſpoken of nowe alreadie: Woe be to you that are rich, for you haue receiued your conſolation, ſaith he, and after him his apoſtle Iames again: Go to now ye rich men, weepe and houle for your miſeries which ſhall come vpon you: your riches are corrupt, and your garments motheaten: your golde and ſiluer is cankred, & the ruſt of them ſhall be a witneſſe againſt you, and ſhal eate your fleſh as if it were fire, &c. And Paul againe, Gaine is not godlineſſe, but godlineſſe is great

1.Tim.4.6.

gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine that we can carie nothing out. Therefore when wee haue foode and rayment, let vs be therewith content: for they that will be rich fall into temptation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction. For the deſire of money is the roote of all euill, which while ſome luſted after they pierced themſelues through with many ſorowes. But thou O man of God flie theſe thinges and followe after righteouſneſſe, godlineſſe, faith, loue, pacience and meekeneſſe, fight the good fight of faith, laie holde of eternall life, &c. By all which we doe as euidently ſee againe that Honour, Fame, Port, Pompe, wealth and abundance in this worlde are no ſure witneſſes of Gods fauour, and therefore the want of them no ſure argument of the contrarie, but the ende and verie trueth is this, if we feare God and bee poore, pouertie is great gaine. And if further the Lord goe with vs and make riches alſo increaſe, yet may we neuer ſet our heartes vpon them, for there is no ſure comfort in them. And thus me thinke Frailtie, for this firſt griefe there ſhould growe comfort, and you ſhould nowe be contented. For certainely, certainely, as God is God, or trueth truth, pouertie is no token of Gods diſpleaſure to all, but a ſingular meanes of much goodneſſe vnto many: and thus much onelie of it at this time. The Lord giue vs profite by his promiſes.

Comfort againſt vncheerefulneſſe and ſorowe, the ſecond temptation.

YOur ſeconde temptation you ſay is this, the heauie weight you feele of your ſins, and the continuall ſorow and grief, that is annexed and ioyned thereunto. For comfort and ſtay whereof I ſeeke no further, than to the place of Matthew named before. For euen there alſo in the verie next verſe is this aſſault bet backe, and breach made vp, being in wiſedome foreſeene of Chriſt, as a thing that greatly ſhould goe about to ſhake his childrens faith. What therefore you thinke your miſerie, he maketh your happineſſe: and what you thinke your woe, he maketh your comfort ſure and certaine. Bleſſed (ſaith he) are they that mourne, for they ſhall be comforted. Which mourning can no wayes be meant but of ſuch as nowe yours is; if it ariſe (as you affirme) by ſight of ſin committed againſt your God, whome yet you loue and hope in, though it be with much weakenes. For worldly ſorowe (ſaith the Apoſtle) cauſeth death, but godly ſorowe cauſeth repentaunce vnto ſaluation not to bee repented of. Worldly ſorowe ariſeth vpon outward griefes, or ſight of outward puniſhment commonly, and godly ſorow vpon ſight of ſin cōmitted againſt a mercifull God, and a good God, ten thouſand times deſeruing better ſeruice of vs; and who yet will be mercifull, if we repent and amende. Therefore the end of the one is nothing but deſperation and woe, if the

Lorde do not ſpéedily helpe, and the end of the other as you heare euen Chriſt himſelfe ſay, is happineſſe and comfort: which that you may yet more firmely féele, & to greater ioy with both handes apprehend, let it not be tedious in a few examples to beholde the truth of both.

Did not Caine ſorowe and ſadly caſt downe his countenance when he perceiued a regarde giuen to his brother & not to himſelf? pinched it not his hart within, when God gaue ſentence of him? We ſée it euidently, and yet neuertheleſſe we knowe withall that the Lorde abhorred him.

Gen. 4. 5. verſe. 11.12. Did not Eſawe mourne, when hée wept for woe, and dubling ouer his ſpeach to his father ſo expreſſed the paſſion of a pained heart within him? yet founde he no place to repentance ſayeth the Apoſtle, though he ſought it with teares, but was reiected as a prophane perſon notwithſtanding all his ſorowe.

1. Sam. laſt. What griefe griped the heart of Saul think you, whē he ſaw his army ſpoiled, his thrée ſonnes ſlaine, himſelf ſore gau-

led and wounded with the archers ſhot, when he deſired his armour bearer to thruſt him through with his ſwoꝛde, and foꝛ want of his aſſent was glad to doe it himſelfe, and ſo become his owne deſtroyer? Was this no ſoꝛow & griefe? Yet not bleſſed, but accurſed ſuch mourning and ſuch mourner.

What hoꝛrible hell of diſpairefull griefe battered the heart of Achitophel that famous Counſeller, when he ſawe the diſtreſſe he ſtœde in, and foꝛ eaſe and ende of that heauie happe, was glad to conclude his owne ſhamefull confuſion, to put his owne heade himſelfe in the halter, and to hang himſelfe? fell euer this out thinke we, befoꝛe euen ſeas of ſoꝛowes had wrecked and woꝛne within him all kinde of comfoꝛt away? No certainely, but ſuch rufull endes haue euer heapes of rufull conflictes and conceits befoꝛe them, and therefoꝛe wee ſee ſome ſoꝛrowe farre ſeparated from this pꝛomiſe of Chꝛiſt in this place. 2.Sam. 17.23

To conclude, what woe oꝛ woꝛme thinke we, did gnawe the heart of Iudas Acts. 1.

das, when the guilt of cruell dǽde did preſſe his ſoule ſo ſad, that neither rewarde receiued, nor anie kinde of conceipt either of God or man could ſtaie his hands from finiſhing his owne life? Yet a curſed woe, we knowe, and as far from the gaine of this promiſe hǽre, as ſinne is ſeuered from a vertue.

Nowe of the other part wey the ſorrowe that you are in, if you tel me true, and marke the iſſew of it. Bleſſed firſt ſaith the Lorde Jeſus is it, and bleſſed are they that conceiue and fǽle it, for they ſhall be comforted. And then in his worde he afordeth examples to ſhewe the truth by tryall of this promiſe. Dauid mourned for the multitude of his iniquities, and remained mourning as he ſayeth all the day long. Euerie night he waſhed his bedde with wǽping, and watered his couch with teares. The ſinnes of his youth ſtinged him, and the ſins of his age grǽued him: his knowen offences made him full woe, and yet his ſecret ſinnes remained terrible. Nowe the ende of all was comfort according

Pſal.6.6.

to this promiſe, and bleſſed Dauid that euer hee felt with griefe ſo much his gréeuous tranſgreſſions: The like did Manaſſes, and was comforted: the like did the Publican, and was comforted: the like did the Prodigall ſonne, Marie, Rahab, Lot, Noah, and all the reſt of ſaued ſinners ſince the worlde ſtoode, and were comforted. Nowe the promiſe is made and offered as heartilie and fréely to you, to mee, and to all that euer will take holde of it, as euer it was to them. For Whatſoeuer thinges are written afore time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope. And therefore Frailtie awake, and wipe thy dazeled eyes, behould the ende of ſenſe of ſinne and ſorowe ioyned thereunto: it is happineſſe, it is bleſſedneſſe, and it is certaine, ſure, and laſting comfort, if God be true. The like may be ſaide of that ſorowe alſo that ariſeth not vppon our owne, but other mens miſeries, as for the want of the worde, for want of fruite when it is had,

Rom.15.4.

Luke 19.
Rom.9.
Pſalm.74.9.
Mich.7.2.

Micheas. 7. 2. had, for hereſies, diuiſions, and ſchiſmes in the Church, and ſuch like: for this is a godly ſorowe, and ſhall be comforted. A doctrine ſo ſwéete as no pen can laie downe. Swéete I ſay to al, and yet euen moſt ſwéete to the miniſters, to whom it was chiefly ſpoken: for he lift vp his Luke.6. eyes vppon his diſciples ſaieth the text when he ſpake theſe thinges, as knowing what ſtore of ſtormes ſhoulde ariſe vnto them by reaſon of their calling. And therefore let them take it in the name of God, as it is offered to them, and claſpe it in their armes ſo harde to their heart as all the woes in the world may not looſe their houlde from it. For the trueth hath ſaide it, and experience trieth it, they ſhall loue and not be loued, they ſhall labour and not be liked, they ſhall ſerue at the altar & but poorely liue of the altar. Their pietie ſhall be hypocriſie, their zeale, choler: their heat, youth: their praiers ſhall not profite, their watchings waſt, & their faſtings doe no good, but ſinne ſhall ſtill reigne, iniquitie abounde, the greater part remaine vnreformed, and they for al their loue, labour, and true faithfulneſſe be reiected, and contemned in the ende. Whereupon what woe doth growe to the ſoul that ſauored anie truth of meaning, loue to God or good will to men, let them iudge that haue felt, or whoſe wiſedomes can weigh what the Lorde hath not giuen them triall of in themſelues. Surely ſuch it is, as is able to make the meekeſt Moſes pleade with ẏ Lord and aſke why he ſo vexeth his ſeruant with an vnthankeful charge, and commandeth to carie in his boſome, as a nurſe the ſuckling child ſo peruerſe a people, as though he had conceiued thē or begotten them all himſelfe. Such as is able to make Ieremie cry in the twitching torment of his minde, Wo is mee my mother that euer thou bare mee a contentious man, & a man that ſtriueth with the whole earth. I haue neither lent vpon vſurie, nor men haue lent me vpon vſury, and yet euery one doth curſe me. O Lord thou haſt deceiued mee, and I am deceiued, thou arte ſtronger than I,

Numb. 11.12

Numb. 11.12.

Ierem. 15. 10.

Ierem. 15

Ierem. 20.7.

and haſt preuailed, I am in deriſion daily, euerie one mocketh mee. For ſince I ſpake and cried out of wrong, the word of the Lord was made a reproch vnto me; and therefore I will make mention no more of thee, nor ſpeake anie more in thy name. But here is a comforte to ſtay all impaciencie, and to continue their courſe in ſeruing of the Lorde in their callings ſtil. Bleſſed are they that mourne, for the want of the feare of God in men, for their ſorrow ſhall haue ioie, and they ſhall be comforted at the laſt. And in the meane time Elie his
1.Sam.3. ſpéech is méete for euerie one: It is the Lorde, let him doe what ſeemeth good
Luke 1.38. vnto him. And, Beholde here am I, be it vnto me as my God will. Thus may the miniſters apply this promiſe. And for you, Frailtie, or anie one in your caſe, I pray you alſo cōſider how it fitteth you. For what can you ſaie nowe, groning vnder this griefe of yours, traueling & heauie loaden with your ſins, what can you ſay, I ſaie, if you ſaie your worſt, but euen crie out vpon the fulneſſe and

foulefoulneſſe of your iniquitie, vppon the ripeneſſe and rottenneſſe of your ſinne, ſaying your life is loſſe vnto you, and there is no ioy vnder the ſunne, that you can conceiue of anie thing by reaſō of your ſinne? For you haue béene an Idolater, a blaſphemous ſwearer, a Sabaoth breaker, a diſobedient child to parentes and ſubiect to Prince, a murtherer malicious and ſpitefull, an adulterer wanton and light, a thiefe deceitful and vniuſt, a falſe witneſſe, an euill thinker, and what not? And therefore though for manie ſinnes you could hope of mercie, yet for ſo many you cannot, but a heape togither beateth you down, when many ſingle ones could not do it. This is the worſt you can ſaie, and this is ill ynough if God giue not faith: Yet ſée howe all this is nothing, where this promiſe is marked. For euē this ſorrowe, this mourning, this diſcomfort and griefe that you haue conceiued by ruing of your life, is a ſure token, that you are the Lordes, and that he hath mercie for you, if you will not ſtand in defiance of him, but be of good hope he ſeeth you. And my proofe is no worſe than the Lords owne words, Bleſſed are they that mourne, (for their ſins and tranſgreſſions, for their wants and weakneſſe, and for their looſe courſe in the waies of ſo good a God) for they ſhall be comforted. Shall he ſay bleſſed, and you ſay curſed? ſhal he promiſe comfort, and you ſay you are caſt away? God forbid. Remember what the ſpirit ſaith in the 1. Iohn 5. 10. Hee that beleeueth not God, hath made him a lier. And therefore conclude with your ſelfe and be cheered with it, were there no more promiſes (which yet are many beſides) of mercie vnto ſinners, yet were this ſufficient to ſtay the weakeneſſe of anie, if the Lorde be in them to giue them faith in it, that the God of trueth hath pronounced happineſſe to this wo, and intailed ſurely a certaine comforte in time to deſcende vnto this ſorrowe. Manie moe I ſaie are the promiſes of God, and manie moe are the places of comfort in this your caſe, but my leaſure ſerueth not now to make a treatiſe of a conference : and when ynough is ſaide, why ſhoulde you not be ſatiſfied? God hath ſpoken it, the power of Hell cãnot diſprooue it, you ſhould beléeue it, and I doe end with it, happy are you, or anie man or woman in the worlde, if you féele your ſinne and ſorrowe for it, so that you wil beléeue. For you are not caſt away, but you ſhall be comforted: you wéepe nowe, but you ſhall laugh, and you ſhall féele the performance of the wordes of Dauid Pſalme 126. 5. They that ſowe in teares, ſhall reape in ioy: and they that go weeping and carie pretious ſeed, ſhall returne with ioy, and bring their ſheaues with thẽ. Wheras ỹ ſame god ſaith with a thundring ſound, woe be to them that laugh nowe, for they ſhall wéepe. Woe be to them, that in this life ſtretch themſelues vppon beds of Iuorie, ſing to the ſound of the Viole, and drinke their wine in bowles of golde, without ſenſe and ſorrowe for their ſinnes: for the daie wil come, when this ſwéet ſhall want, and what hath not earſt béene felt, ſhall ſmarte and ſting, and burne no leſſe than the fire of hell, and ſtrongeſt venome of deſtruction, that euer was or may be. God therefore giue vs faith, and what féeling of ſinne it pleaſeth him. For this fleſhly peace, and ſecuritie within vs, is no token of loue, and the contrarie wakening, griefe and woe, is nothing euer to diſmay vs. Amen.

Strength againſt heat of affections, the third temptation.

YOur third aſſault ariſeth of the diuers iniuries & ſundry wrōgs that you ſuſtain abroad without redreſſe or reuenge, togither with the vndutifulneſſe either knowne or imagined in your own houſhold and family, wherby you are driuen to greater impacience often than may ſtande with the liking of your God whom you ſerue, and whereby indéede, as you ſaie, if you leaue it not, you knowe you doe drawe vpon you the heauie and angrie hand of him. For help whereof no further, but euen to the verie next verſe following in the ſame Chapter of Matthew, and marke it wel. For wel knew the Lorde that as they that feare God, and haue not a gaping conſcience to ſwallow for gaine horrible things, are both more ſubiect to pouertie with the companions thereof, and alſo more occaſioned to mourne in reſpect of their owne cauſes and other mens, as alſo in reſpect of many checks, taunts, and vnkindneſſes, which they ſhal indure more than others vpon whom this flattering world fléereth and laugheth, & in whom a lulled conſcience offereth ſight of little euill in them, and therefore néeded to be armed againſt them; as I ſay this hée knewe, ſo likewiſe as well did he foreſée that theſe cauſes publike and priuate of impacientie and diſtemperature in affections ſhould ariſe vnto his children, and therefore prouided for it alſo. For caſt your eies about the worlde a little, and view the courſe of things, and are not the godly, harmleſſe, and quiet men often in this world reiected and wrong and pinched at for this thing and that, when more contentious natures are let alone as ſhrowes to deale withall? Hath not yͤ true meaner often a ſhrewd turn done before others that are worſe diſpoſed? Hath not the voice of trueth pronounced it of thoſe that be his, that in the world they ſhall be wronged and hated and perſecuted, and ſo forth? Therefore, if for this alſo he had not left vs counſell, our happe had béene harder, and our fal ſhould haue béene greater, by theſe occaſions. But like a wiſe teacher, and a good God he hath done it as I ſaie in the next verſe there, and commendeth vnto vs the rule of our nature & the victorie ouer our affectiōs be the prouocations neuer ſo manie to the contrary, ſetting a crowne of happineſſe vppon the head of that glorious vertue in theſe wordes, Bleſſed are the meeke, for they ſhall inherite the earth. Nowe the méeke ſaith a learned man are they, which are not eaſily prouoked with iniuries, which are not ſhort and teaſtie vppon euerie offence, but are readie rather to ſuffer anie thing than to doe the thinges that the wicked doe, men and women to conclude that reſiſt not euill, but ouercome euill with good. Or yet more fullie ſuch (as an other ſaith) as are not of nature fearce, and deſirous euer of reuenge, but milde, tractable, courteous, ſoft, and gentle, eaſily forgiuing a wrong, if it be done vnto them, hating chidings, contentions and ſtrife, readie to giue place to euerie bodie, and choſing rather with a quiet minde to committe all to God, than with intemperate heate to purſue his owne right. Bleſſed are theſe men and women ſaith the Lorde, and happie ſhall they be, the earth is theirs, and the commodities in it, and they ſhall inherite them. And why ſo may you either ſay or thinke? Surelie becauſe this is not fleſhe and bloude in them, but an heauenlie alteration of crooked nature by Gods renewing ſpirite. For fleſh and bloud can not brooke wronges, but a man and woman wrought in an other mould by the working grace of God, can & dailie doe. Nowe the Lorde worketh this in none but in ſuch as ſhall neuer die (for this ſanctifying ſpirit is the pleadge of election) and therefore bleſſed are the méeke. O Frailtie then, what a place is this to helpe your infirmitie withal, if you wil in déede conſider of it earneſtly: You can not forgiue, you can not forget, you can not be ſtriken, but you muſt ſtrike againe, you can not bee wronged by worde or déede either abroade of others, or priuately of your owne, but by and by you forget your ſelfe, your place, your calling, your God you ſerue, and a number other néedefull thinges to be regarded, & you are as hotte as fire for a time. But in déede you muſt do otherwiſe if you liue for euer, as you ſée in this litle ſentence. For the Lorde hath giuen it out and charged his miniſters to the ende of the worlde with a bould ſpirite to proclaime it to his people, that bleſſed are the méeke. Nowe they that doe, as you do, are not méeke, and therefore you ſee the concluſion howe ſharpe it is, they ſhall neuer be bleſſed. And if not bleſſed, then neceſſarily wretched, wofull, and curſed. Therefore I ſay againe, I pray you let it be regarded, and thought vpon very earneſtly. For truly mee thinke it mooueth my ſelfe verie much. And though I ſee in the ſcripture manie other notable places ſounding forth the ſame, and manie reaſons conuincing by forcible concluſion the neceſſitie of it, and many examples of the tried good that hath growen thereby, yet as to others God giueth a greater concept of one thing than an other, ſo this to me I finde more pearcing than the other I muſt needes confeſſe. And yet becauſe euerie man is not my ſelfe, and you eſpeciallie Frailtie are not Faith, though my daylie companion in the worlde, leaſt I ſhould miſſe of helping you by miniſtring nothing but mine owne medicine to you, I pray you conſider alſo of the courſe of other ſcripture touching this matter. And firſt you ſhal ſee no calling amongſt men whereunto

the Lorde by name hath not inioyned
this temperance of affections and ſwéetneſſe
of nature, which now I ſpeake of.
2.Timot.2.25. If they be miniſtres, then inſtruct ſaith
he them that be contrarie minded with
méekeneſſe. If they be Magiſtrates, it is
likewiſe inioyned them. And méekenes
beawtifieth eſpecially them that are in
authoritie ſaith Chryſoſtome. If they be
neither, whatſoeuer they be, walke worthy
of the vocation wherunto God hath
called you (ſaieth the Apoſtle) with all
humbleneſſe of minde, and meekeneſſe,
and long ſuffering, ſupporting one another
through loue. And Dauid giueth a Pſal.25.9.
reaſon of it: For them that are meeke
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forceleſſe reaſon? That which beautifieth
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ſhal it not bewtifie you thinke you? And
that which is forbidden to euerie one in
ſo expreſſe plaineneſſe, can you thinke
the Lorde will euer allow in your ſelfe?
Surelie he will not, and therefore know
it and thinke of it, if you pleaſe the Lord

you muſt be méeke.

The reaſons I ſpake of be theſe and ſuch others. Firſt the Apoſtle in his epiſtle to the Galathians reckoning vp the fruites of the ſpirite which neuer appeare in anie truly, but in ſuch as ſhall be ſaued, reckoneth this as one amongſt them, to be méeke, and amongeſt the fruites of the fleſhe, that ſhall leade vs vnto death, he reckoneth the contrarie, choler and heate, whereupon wee our ſelues (as cleare as ẏ ſun) may ſée, that if the Lorde voutſafe vs this change of nature from ſowre to ſwéete, and from anger to méekeneſſe, there is no more comfortable crie can happen in this earth vnto our ſoules, that they are the Lordes. And if he doe not, then as mightilie miniſtreth it an argument againe of woe, alas, and endleſſe woe vnto vs. 1 Galat.5.

Secondlie to be méeke is a true imitation of Chriſt, for Learne of me ſaieth he, I am meeke and lowly in heart. But he that treadeth the ſteps of this Lorde and God, ſhall neuer die: and therefore 2 Math.11.29.

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bleſſed are the méeke. Contrariwiſe to be haſtie, furious, and intemperate, is to followe Caine, Eſau, and all reprobates, which whoſo followeth, ſhal neuer liue, and therefore curſed is the contrarie.

3 Thirdlie, the Lorde careth for vs if wée be méeke, and watcheth ouer our wronges, ſéeing all the wordes & déedes and verie thoughtes conceiued againſt vs, and the Lorde will pay our debtes if we leaue it to him and iuſtle him not out of his throne, ſitting downe our ſelues therein as iudges and reuengers of our owne cauſes. He knoweth our vpriſing, and downe lying, he is about our bed, and about our pathes, and ſpieth out all our goinges, and ſéeth hée not when we are wronged? He hath taken a reckoning of the verie heyres of our heads, he putteth our teares into his bottle, and are not our wronges thinke we noted in his booke? O therefore how ſhould we our ſelues learne to be méeke, to forgiue, and to referre our ſelues ouer to him, ſince we haue ſuch a iudge? The

wiſe whileſt her huſbande liueth, quieteth her ſelfe from forren toyles, and leaueth all incumbrances to him, for he careth for them: but if he by death depart from her, then ſhe her ſelfe, becauſe ſhe hath loſt her aide. Nowe we, if we be indéede as wee thinke wee are, the children of the Lorde, we are the ſpouſe of an huſbande that neuer dieth, but in life is permanent, in power ſufficient, in care ſtill vigilant, and therefore how ſhould this conſideration kill our affections, mortifie our haſtie heartes and handes, and altar vs daily to an heauenly temperance, patience and méekenes: The Lorde is our aduocate to put vp our ſute, the Lorde is alſo iudge to giue ſentence of our wrong, and Frailtie then howe can any eſcape that hurteth vs, if we would be méeke, and leaue it vnto him: Me thinke, me thinke I could euen dwel continually in this conſideration, it is ſo comfortable. What madneſſe ſhould moue vs to harbour our hurt, to hatch vp our harme, and to kéepe matters boyling and feſtring within vs vnforforgiuen and vnforgotten, when wee haue ſuch a Iudge? God ſtrengthen vs and giue vs victorie of our ſelues. But why Frailtie, ſtandeſt thou yet ſo mute? Beléeueſt thou not all this? If thou doſt yet hang in the bryers of thy vnreformed paſsions, adde hereunto ſome further proofe of paſſed practiſe, and experience, & let that as mightie to perſwade, confirme and comfort thée to this vertue, if it be the Lordes will.

The Iſraelites in Ægypt oppreſſed and harmed, could not with right countervaile might, but as patiently and méekely as God made them able, abid it, and cried vnto the Lord, and what followed? The Lorde heard them, Moſes was ſent, they were deliuered, and Pharaoh with all his hoſt drowned in the ſea. Sée with your own eies the reward of méekeneſſe.

Dauid oppreſſed by Saul his father in lawe, whom at home and abroade hee truely ſerued and honored, ſought no reuenge, but euen refuſed it when it laie before him, and with all méekeneſſe,

mildemildneſſe, and patience committed it to the Lorde, and Saul had his puniſhment, Dauid the kingdome.

Iacob being threatned deſtruction by his brother, conceiued not by and by the like towardes him againe, but leaueth his countrie and fathers houſe, putteth vp the wrong, poſſeſſeth his ſpirit in patience and méekneſſe: and what inſued? The Lorde was with him both daie and night, the Angels of heauen are his ſeruantes, the Lord giueth him wiues and wealth, comfort & ſtrength euerie where, and Eſau liueth to die for euer, as the fatted oxe is prepared for the ſlaughter.

Ioſeph horribly ſlaundered for his faithful ſeruice bare his grieuous croſſe méekely, and honour is his ende, euen great and rare honour. O harts of ours then, where are they? What a God ſerue we, whoſe mercie vppon méekeneſſe hath thus ſhewed it ſelfe beſide in numbers moe? Shall it not moue vs? Shall it not pierce vs? Nay ſhall it not change vs? God forbid wée ſhoulde be ſenſeleſſe, and therefore you ſee Frailtie what muſt be done, and what ſoueraigne helpe the Lorde laieth downe for your infirmitie, be your occaſion publike or priuate, at home, or abroad, with manie or few, affections certainely muſt be brideled, and euen fought withall till they yeeld and become more quiet: otherwiſe we run vpon our ruine both in heauen and earth. For the one thus as you ſee is prowued, and truly the other is as true. For what gouernment are they worthy, that wil not gouerne, as they poſſibly can themſelues well? What trueth can they know, that can not abide to heare indifferently both parties? No, euery man ſhal frame him ſelfe to their humours till his turne be ſerued, and truth ſhall neuer dare to appeare before them. What daunger can be preuented, or what guilefull gueſt cā be diſcouered, when heate doth thunder out threates, ere the time ſerue to take knowledge of the matter? The enimie is armed, the friend is diſcouraged, and iudge your ſelfe then howe

That we hurt our ſelues alſo in earth by heat of affections.

ſtrength is impaired. What ſeruant, if God rule not in him mightily, will truly ſerue, where comfortable countenance either giueth not hope of conuenient rewarde, or at leaſt preſently accepteth, what is done, in fauour? What one that hath anie gifts, friends, or abilitie, will euer abide with a louing and true hart, where reproches and diſcomforts, are his daily death? No, no, it will neuer be, nor it cannot be. Well may a worldlie minde in regard of paſſed time and charge make men rubbe out and carie coales, till they can do better, or may get a cheate, but the heart being alienated, and the true faithfull kinde affection that is aboue golde, worne away with oftē rebukes, which being not digeſted ſend vp at times as tokens of their remaining a bitter taſt, all is but hollowe, all is but in regarde of themſelues, and if time ſhoulde ſerue to néede them. God knowes howe their ſnubbed harts would call their ſnubbes to remembraunce, whereas méekeneſſe, gentleneſſe, comfort and counte-

nance

naunce maketh a ſeruant true in his dealings, painefull, willing, conſtant in his place, and readie euen to die in the ſeruice of them whoſe louing vſage hath pierced his ſoule with a permanēt affection if he be of any good nature, and if he be not, the ſame vertue of méekeneſſe watcheth, loketh, heareth and conſidereth all things wiſely, not bewraying himſelfe, till he haue found indéede a hollow ſeruant, and then wéedeth out iuſtly ſo ill a member.

Therefore I ſaie againe whatſoeuer your occaſiōs be of diſorder in your affections, be they at home or abroade, truely Frailtie fight with your ſelfe, and neuer ſuffer your infirmitie to preuaile. For God requires it, and euen worldlie wiſedome requires it: and the verie hardeſt things are made eaſie by ſome vſe. Nowe you haue a God to helpe you beſide vſe, who with his bleſſed mouth hath promiſed help, and with his mightie ſpirit ſhall aſſiſt you, if you praie.

Frailtie.

Yea but the courſe of the worlde ſerueth not for this counſel. For I tell you nowe adaies, who ſuffereth a little ſhall ſuffer more, and who putteth vp one wrong, ſhall put vp 20. Men can not liue nowe, and either get, or keepe, if they be ſo gentle as you woulde haue them.

Faith.

O Frailtie howe are you deceiued? And howe ſtill ſauour all your ſpeeches of your nature? I pray you tell mee, if God would ſaie to you be meeke, and I would confirme thee in this world both with ſufficient maintenaunce and continuance in the ſame, be the practiſes neuer ſo peeuiſh againſt thee, would you not beleeue him?

Frailtie.

Yes, for I knowe he is able to doe it, if he ſaie he will do it, and I am not yet ſo weake to doubt his power.

Faith.

Verie well, and I pray you what followeth in this verſe of Chriſt which now we handle? Is it not a flatte promiſe that the meeke ſhall inherite the earth? If you will then ſtande to your ſpeech, and beleeue the Lorde vppon his worde, doe it nowe then and euer hereafter, for here you ſee his promiſe. The whole world may rage againſt vs, and yet ſhal we inherite the earth in diſpite of them all if we will be meeke. That is, we ſhall both get and keepe that portion, which the Lord thinketh meet for vs, will they, nill they, that doe trouble vs: neither euer ſhal the force of foe further preuaile againſt vs, than ſhall be good one waie or other for vs. Bleſſed father of heauē what a promiſe is this, and how contrarie to mans reaſon and ſenſe: yet repeated ouer and ouer in the ſcripture for further aſſuraunce as you may ſee, if you reade but that one pſalm the 37. confirmed to vs by Paul, who ſaith he had nothing, and yet poſſeſſed al things, and by the experience of all the godlie that euer was. Therefore euen a thouſande times marke it Frailtie, and laie it vp. The worlde pitieth theſe meeke ones, and calleth them Gods fooles: but the Lord bleſſeth them, and his bleſſing maketh wiſe. The worlde iudgeth meekeneſſe the verie high way to beggerie, and yet you heare the Lord euen flatly ſay, they ſhall inherite the land that haue the ſame, were all the worlde againſt them. Therefore to go no further, conclude nowe with your heart Frailtie, to vſe this remedy of the Lordes laid downe to bridle fraile affections and truſt his worde. Certaine now you ſee it is (for the Lord hath ſaid it) Bleſſed are the meeke. And euen by that holde that I for my parte haue taken of this promiſe, I pronounce vnto you againe, that the very day and houre of your birth you may bleſſe, if the Lorde giue you victory ouer your affections and make you meeke; and ſo I leaue you to his mercie.

The fourth temptation, ariſing of want of iuſtice in our cauſes, &c.

Frailtie.

I Cannot denie, but your perſwaſions are vpon true warrant, & they ought greatly to mooue: yet me thinke you doe not fullie marke my caſe. For if I ſought anie thing either at home in my houſe of my familie, or abroade in the worlde of others, which were not bothe meete for a Chriſtian to demaunde, and in trueth mine owne flat right, I could ſee mine anger to be faultie, & patiently learne to put vp the matter I truſt in time. But I tell you *Faith*, I doe not ſo: I ſeeke nothing, but, as I haue ſaide, mine owne due, what I ought to haue, and what I truely pay for: and therefore I tell you in this caſe my choler hath more warrant than you well marke. For it woulde touch anie bodie to looſe his right. And a man were better out of this worlde, than to bee robbed thus of iuſtice and lawfull fauour as I am. It makes mee wearie of my life: and I tell you I feele it ſtirre within mee, euen to ſtrike handes with the wicked, and to doe as men may like me, that I may be quiet.

Faith.

Softlie Frailtie, ſoftlie, your tongue tumbleth too faſt, and your nature I tell you plaine breaketh out too much. Shall I loſe my labor with you, and preuaile nothing with either ſpeech or good will? Are you not aſhamed with this affirmation, that if you ſought anie thing vnlawfull, you could beare in meekeneſſe the deniall? Why, no thankes to you. Thus could a Turke or Heathen doe, and almoſt the Diuell: common reaſon woulde make them. But I tell you, except your meekeneſſe exceede this, you ſhall neuer be ſaued. For the ſcripture is plaine, there is no praiſe to bee patient when a man deſerues of mā his paine, but if when we doe well, wee

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ſuffer wrong, and yet be meeke & patient, this is acceptable to God ſaieth the Apoſtle. And euen in your verie caſe of ſutes and demaundes, that are but right, if iuſtice be not had, yet muſt this vertue of meekeneſſe remaine in vs, as may euidentlie appeare in the verie next verſe of Matthewe. For there the Lord knowing the nature of fraile fleſh, how it would ſtartle and ſtorme at this matter, and be tempted by it to forſake his trueth, as it were of purpoſe hitteth your obiection on the mouth with his hande, and biddeth it ſtande backe, as not worthie to appeare and be hearde. For Bleſſed (ſaith he) are they that hunger and thirſt after righteouſneſſe, for they ſhall bee ſatiſfied. That is, bleſſed are they that notwithſtanding they ſo moderate their deſires, as neuer they ſeeke or wiſh but what is iuſt and right, and their owne due debt; yet as hungrie and thirſtie liue in patience & cannot be ſatiſfied with recept of iuſtice for their owne. Bleſſed I ſay are theſe, and they ſhalbe ſatiſfied. Where you ſee euẽ with both your eyes, except you wil winke, ẏ euen in our owne right we muſt want right ſomtimes in this world, & yet muſt be meeke and godly and faithful ſtil. And in the ende we ſhalbe ſatiſfied, either of man, or God, or both, as ſurelie as wee liue. Therefore Frailtie, if it bee poſſible ceaſe to be Frailtie, and gouerne affections by theſe ſweete promiſes of eternall trueth.

No want of iuſtice, no wrongfull oppreſſion, no croſſe and vnconſcionable dealing of men, muſt make vs fall out with our God or ſtrike handes with the wicked, God forbid. Shall we ſerue God no longer than hee will rule his wiſedome by our wiſedome, and ſerue our deſires fitly? But wordes bee but wordes, and yet I tell you theſe wordes are true reaſon. Notwithſtanding conſider you for your confirmation what godly men in the ſcriptures haue euer done: and if God will haue mercie vpon you, reforme your nature to their alowed courſe. I pray you if a man ſerue at the altar, is it not reaſon that he liue of the altar, that is, if a man ſpende himſelfe, his bodie, his minde, his goods to inſtruct people in the way of ſaluation, & require of them againe meate, drinke, and clothing for his paines, doth he require a thing vnreaſonable, or doeth he demaunde anie more than is his due right? Yet did Paul the deere ſeruaunt of the Lorde hunger and thirſt after this righteouſneſſe, and had it not. For vnto this houre ſaith he of himſelfe, we both hunger and thirſt, and are naked, & are buffeted, and haue no certaine dwelling place, &c. Yet was he meeke, patient, & his affections orderly for all this, & yet he had not his right as you ſee. What did Dauid againe deſire at Sauls hande, but that ſince he had voutſafed to make him his ſonne in lawe, hee would likewiſe vſe him ſo, or at leaſt as a true ſubiect and ſeruant, with ſafetie of life til he deſerued worſe? And was not this right and his verie due? Yet pleaſed it God Dauid ſhould hunger, and thirſt for this righteouſnes, and not haue it. And yet you ſee I ſaie againe it was his right.

1.Cor.4.11.
2.Cor.11.

right. What did Ioſeph hunger and thirſt for, but to be reputed honeſt, when hee was honeſt, and not ſtained with that crime which his ſoule abhorred? Yet did he want it. What did all the Prophetes and Martyres deſire, but Gods glorie to be increaſed, and their owne liues ſaued when they deſerued no death? Yet did they want it. Nay what did euen Chriſt himſelfe hunger and thirſt for, whileſt he here liued, but the riſing vp of Gods kingdome in the heartes of men, and the ſaluation of their ſoules? Yet euen this right and due to him, and this great and endleſſe good to men themſelues, could hee not obtaine, but hungring and thirſting after it, was deſpiſed and ſcorned, and in the end killed. Yet were all theſe meeke, and gentle, and quiet in their affections, notwithſtanding all this, and neuer fretted themſelues at the crooked courſe of a curſed worlde, but ſtaied thēſelues, and at the Lordes handes they were all ſatiſfied in the ende, according to this promiſe, Ye haue heard that it hath bin Mat. 13 38.

& my Soules to god - Shall guide

ſaide an eie for an eie, and a tooth for a tooth, but I ſay vnto you reſiſt not euill: but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo. Yea euen yet further, they thus wronged in the worlde ſpake of meekeneſſe, and commended it both to themſelues and others. For Learne of me, (ſaieth our ſauiour Chriſt) that I am meeke, and lowelie in heart. And them that be meeke (ſaieth David) ſhall the Lorde guide in iudgement, and ſuch as be gentle, them ſhall he teach his way. Wherefore I conclude if it pleaſed the Lorde thus to deale euer with his children, and euen with his owne deere ſon yet ſatiſfying them in the ende, and hath in mercie made a faithfull promiſe to deale no worſe with vs in the ende, if we will be content: truly then no want of iuſtice, euer in our moſt righteous ſutes and demaundes, ſhould make vs intemperate, but rather driue vs to this promiſe, and in it wee to bee content with all meeke mildeneſſe, both of heart, tongue, and countenance, till the Lorde ſee his time to ſatiſfie vs. And I pray you Frailtie conſider of it. You ſee it with your eyes, your excuſe is nought, be your right neuer ſo good, and your wrong neuer ſo great. But wee can not doe what we ſhould doe euer, and eſpecially in theſe harde conflictes. Yet as neere as we can, let vs be ruled, and drawe to this heauenly vertue dayly more and more of meekeneſſe and patience. If we will not, ſurely as we liue, when the Lords hath tried vs a while with mercie ſeeking our good and cannot bowe vs, he will at laſt ſcourge vs in anger, & fiercely breake vs. If the iudge ſhould ſay it, or anie mortal man, be content and I will ſatiſfie you, we would be quiet, and ſhall the God of heauen & earth ſo ſaying not be heard, truſted, and regarded? The Lord ſhew his worke vpon vs: for otherwiſe, if there be a hell, or he be a God, this intollerable contempt of ſo ſweete a promiſe, and ſo ſure a bleſſing will haue a ſcortching rewarde at the laſt. I can ſay no more Frailtie, but bid you looke vpon

John Cornish of Yoarlington and Gent.
Richard Cornish his wyfe.

his owne wordes, he ſaith you are bleſſed when you are oppreſſed for want of right, if you will be content, and you ſhall of his owne ſelfe be truly and fully ſatiſfied, if you will mildely tarie for it. Nowe if you will call him lier to his face, and ſay you are miſerable becauſe you are ſo dealt withall, or not happie, neither ſhall it be better with you vnleſſe you wil leaue his lawes, and ioyne felowſhippe with the wicked, you may worke your owne woe, and who can helpe it? But I hope better of you, and I wiſh better to you, which you ſhall neuer miſſe if you will be méeke. And ſo let the Lorde worke with you, you ſée his worde, and you knowe my minde.

The fifth temptation againſt mercifulneſſe by reaſon of vnthankefulneſſe.

Frailtie.

SInce then you are ſo plaine and comfortable, I will yet further bewraie my ſecrete aſſaultes vnto you, if I ſhall not be troubleſome, and craue your ſtrength as in theſe, hoping when the remedie appointed of God is vſed, it will preuaile with mee. I doe then ouer and beſide all theſe, find manie other infirmities and euen in any thing that God hath commanded, ſomthing or other faſt creepeth vppon mee to ſlacke mee from that duetie, which I knowe to be enioined mee. As firſt in dealing with ſuch as haue neede of my helpe as a good Chriſtian ſhoulde, truely you will not beleeue howe the ingratitude of the world quencheth my hart, and ſtayeth my hand. For I ſee the courſe of men and the naughtineſſe of natures in theſe euil daies. Let a man lende his poore neighbour ſomething to helpe him withall, as God commaundeth, or let him euen giue cleerely for euer to him, yet ſhall he neuer a whit be better loued of a number for it: but if he lende, be driuen to ſue for his owne: and if hee giue, haue rather vnkindneſſe, and a taunting ſcornefull ſpeech, than any other commendable and thankefull conſideration for his goodwil . Whereby I am often (I confeſſe my corruption) driuen euen to the point of this worldly and wicked concluſion with my ſelfe, Let them ſinke or ſwimme for mee, I wil ſeeke to liue my ſelfe out of al mens daungers, and I wil neither borrow nor lend, giue nor take, make nor meddle. Let other mens wantes be other mens woes, and God helpe them, there are manie waies to make a man poore, though his hand be harde ynough. Now this I know is vngodly, and I was not borne to doe thus, yet *Frailtie* I am, and by reaſon of the monſtrous ingratitude that the worlde aboundeth with, perforce I confeſſe it, I am often driuen towardes this rocke. Againe I ſee euerie man euen from the head to the foote, ſo giuen to halting, cogging, gloſing, lying, ſoothing, ſmoothing, flattering, and diſſembling, and ſo thereby to winne fauour, to winne wealth, to winne friends & countenance in their dealings, that me thinke I cannot ſtand anie longer in the innocencie of a good conſcience,

ence, but I muſt doe as they doe, that I may get what they get. Yet knowe I this to be diueliſh, but I am *Frailtie* by name, and I feare mee by nature I ſhall be no leſſe. Thirdly, when any vnquietneſſe growes in towne and countrie, or any iarring vnkindneſſe, I ſee ſuch hazard in dealing betwixt them, ſuch ſubtilties and fetches to make a man a partie in that which his ſoule hated, and ſo to trouble him, and let the beſt be ſuppoſed, I ſee vſually ſo ſmall thanke gotten of either partie, but euen the cõtrarie, that I aſſure you, I ſit ſtill and let them bate the fire that made the fire, and themſelues waſte one an other, and a thouſande moe too for mee, if they wil. Notwithſtanding my conſcience accuſeth mee ſecretly, that this is not wel doone of mee. And thus indangered without, and accuſed within, me thinke my caſe is harde and grieuous. But I wil not wearie you with any moe of my infirmities. For I euen ſhame to ſhewe you theſe, but that you are *Faith*, a friend where you take ſtrong and comfortable, and gaue me libertie to be thus boulde with you before.

Faith.

In déede Frailtie you are, when
theſe things thus flowe vpon you, yet
Frailtie may you ceaſe to be, by the
grace of God, if you wil diligently wey
what ſtrength in the ſcripture is miniſtred
againſt them. For to begin with
you firſt, & letting ſtore of other ſcriptures
paſſe to kéep me ſtil in this fift of
Matthew, euidently it may there appéere,
that the Lord knewe it would aſſault
his children, and therefore vttered
this ſentence, no doubt of purpoſe to
Verse 5. confirme them ſtill, that Bleſſed are the
mercifull, for they ſhall obtaine mercie.
Wherein if it were well marked, there
is comfort hidden euen ſufficiēt againſt
this vile ſuggeſtion. For ſhall the Lord
of heauen ſet a bleſſing vpon the head of
a thing, and we not be mooued with it?
Nay ſhall it not more moue vs, than al
the ſpéeches or conceites in the worlde
to the contrarie tending? What though

a

a dull heart ſay, let all men periſh, ſo I may be ſafe, or what though a thouſand policies pricke to a priuate regarde aboue meaſure of priuate welbeing, doe we not heare with our eares, and ſée with our eies, the ſpéech of truth which ſhall ſtand when heauen and earth ſhal fall, Bleſſed is the merciful? Either then make God falſe, or this bleſſing aſſured to the vertue euer. And if it be aſſured, then neuer regarde the conceits of a witleſſe world, but conſider the vertue in it ſelfe, and what it ſhall pull vppon you. Then to the imagination of want that may growe by this grace, and to the ſting that ariſeth vpon their ingratitude, whom we haue béene mercifull vnto, oppoſe the promiſe that followeth in the place, For they ſhall obtaine mercie. Doth a man obtaine mercie when he is in this world made worſe, and in the world to come no better? No; you know he doth not, and therefore it muſt néedes folow, that this promiſed mercie implieth a greater good than euer can come harme by a liberall and mercifull

hand

hande in order, either in this world, or in the other, or in both And it hath confirmation alſo of ſcriptures beſide. For I haue beene yong (ſaieth the Prophet
37.25. Dauid) and nowe am olde, yet ſawe I neuer the righteous forſaken, nor his ſeede begging their bread. But the righteous is euer mercifull and lendeth, and his ſeede is bleſſed. And againe in ano-
112.5. ther Pſalme, A good man is merciful, and lendeth, and he ſhall neuer be moued, but had in euerlaſting remẽbrance. Whereby it is plaine & plaine inough, that let the worlde and her chickens be as churliſh as they may be, yet mercie is gainefull by the promiſe of the Lord vnto the mercifull. And more ſhould we regarde, what our God liketh, loueth, & bleſſeth, than what with world-
31.20. ly wretches getteth rewarde. Yet e-
Prou.11.26. uen here alſo it hath his praiſe, as you may ſee by proofe in Iob and others manie, though not peraduenture euer in all that are moſt bound vnto it. Wherfore, euen a thouſand times we ſhoulde contemne this rude nature of vnrefor-

med worldlings, and lette them be as vnkinde, as vngratefull, and as peruerſe as their corruption can make thẽ, if the Lorde ſoften our hearts, and giue vs this vertue of mercie, our rewarde is certaine, the bill of our bleſſedneſſe is ſigned, and we, as we could euer deſire, aſſured to be gainers. Sincke it then Frailtie in your heart, if I may obtaine anie thing of you, and heare not theſe things without any profit. Ponder the good promiſed in your minde, and ponder the trueth of him that promiſeth it, God of heauen & earth. If the good counteruaile your hurt, as a thouſãd times it doth, your temptatiõ is ſtrengthned, and if he neuer deceiued, that hath giuen his worde for payment of you, it is more ſtrengthned, but both of theſe are true, and therefore God giue you vſe of them, the bleſſing of mercifulneſſe to al that truely néede your helpe, is aſſured. This were inough then if you be not vtterly fallen out with mée, and will credite nothing that Faith telleth you, to ſtay your ſteps in this godly duety of

mercie,

Mich. 6.6.
Coloſ. 3.12.

mercie, yet regarding your nature rather than the néede of the thing, adde vnto al this but ſome litle view in your minde of the vertue it ſelfe in it ſelfe, and it may be you ſhall finde ſtrength increaſed by it. Is it not in his nature thinke you an aſſured vertue, that God maketh euer anie promiſe of rewarde vnto? Or can it make miſerable that the Lord ſaith, maketh bleſſed? Or is it not cauſe ynough to continue you euer in the practiſe of it, that the Lord ſo often, ſo earneſtly, and ſo generally to all eſtates commaundeth it? Surely it is, and therefore mercie in it nature is a moſt notable vertue. Is it not to be honored that maketh men in whome it is ſo renowmed, as that all ages ſpeake and write of their names and natures for it? But this vertue of mercie hath béene ſuch to many, and therefore in all truth, a notable vertue. For proofe of my aſſertion, I let paſſe the multitude of the faithful, whome either ſcriptures or ſtories, or preſent practiſe, as yet amongſt vs honorably ſpeake and think of.

John Eo

of. And I remember you onelie of his name, whoſe nature in this action (being an heathen) hath often well liked me Alexander the great. Whom when one Petillus humblie beſought to helpe him with ſome money towardes the beſtowing of his daughter in mariage, by and by he commaunded 50. talentes to be giuen vnto him: and when the man refuſed ſo great a gift, ſaying, that ten talentes would ſuffiſe, beeing tolde of it he alſo aunſwered, that it behoued a good nature, not onelie to conſider what an honeſt friende doeth aſke, but what his abilitie is well to ſpare and giue. Thinking belike (which in trueth is often ſo indéede) that either modeſtie, or feare, or ſome one regarde or other, may make an honeſt nature, not aſke ſo much as in déede he ſtandeth in néede of manie a time, & therefore good reaſon a faithfull friend ſhould haue reſpect to ſuch an one aboue his aſking euer. Note.

Was not this a ſwéete nature then, and a notable vertue in this man? Or can anie man reade this of him, and not

Lord heare my Suite and giue
good Lord my

F loue

loue and like him for it. Great therefore
is the praiſe of mercie and tender kindneſſe
euer. By mercie we reſemble
God, and prooue our ſelues his children:
Luke 6. For our heauenlie father is mercifull.
By mercie we become inſtruments and
as it were amners to the Lorde to deliuer
his gratious benefites to our brethren,
and euen verie equitie requireth
it at our handes, that if we finde mercie
our ſelues in all our needes with
God, wee ſhoulde not denie it in their
Math. 18. wantes vnto our brethren. For ſo ſaith
the Lorde to that euill ſeruaunt in the
Goſpell, that he ſhould haue forgiuen,
becauſe he was forgiuen himſelfe, and
ſhewed kindneſſe to his fellowe, ſince
he had founde it with the Lorde himſelfe.
Laſt of all that fearefull threate of
mercie euer to be denied to vs, if we denie
it our ſelues to others ſhould ſtrengthen
and ſtaie vs in this vertue for euermore.
Therefore looke not I ſay againe
vpon mens acceptance of our doings,
but looke vpon the vertue it ſelfe,
howe it adorneth a man, howe it com-

mendeth a man, and howe it maketh his fame to flie both farre and neere in euerie place. And looke vppon the ſure rewarde, that is promiſed to it by the Lorde. If you be mercifull you ſhall be bleſſed, if you bee mercifull you ſhall haue mercie, if you bee mercifull you ſhalbe renowned, you ſhall aſſure your ſoule that you are the Lordes, becauſe you reſemble his nature, and if you be not, both God and man ſhall curſe you: Therefore be mercifull. This may incourage vs, and this will incourage vs certainely Frailtie, if the Lorde be not quite departed from vs. But as it is needful that this vertue ſhould be in vs, ſo is it as needefull that it be rightly in vs, for otherwiſe we deceiue our ſelues, and wee ſhall miſſe the rewarde in the ende. And therefore as I haue indeuored to ſtirre you vp vnto it, ſo it ſhall not be vnprofitable peraduenture altogether if I alſo direct you a little in it. Some then haue thought this vertue to haue beene deliuered in the verſe before which we haue heard of vnder the name

Man that is borne of a woman

of méekeneſſe, but in déede they differ much. For méekeneſſe then is ſhewed, when we our ſelues are wronged, and yet reuenge not, but put it vp and leaue it to the Lorde. And mercie when wee our ſelues being no way hurt, yet are touched and mooued with other mens wantes, and euen ſuffring with them becauſe they ſuffer, indeuour ourſelues to our abilitie to relieue and helpe them. So that this vertue of mercy as you ſée, ſtandeth of two partes, to wit, of a tender féeling, and compaſſion within vs, and of an outwarde louing helpe with our abilitie whatſoeuer it is without vs. The miſerie of man is of two ſorts, and therefore alſo this mercifull pitie and helpe of as many. For either a man wanteth what is néedefull for his ſoule, or what is conuenient for his bodie. And both of theſe doth a mercifull chriſtian tender and pitie, and helpe, as he can. Of the former we haue a proofe in the example of our ſauiour Chriſt, whoſe bowels euen yerned and heart aked to ſée the ſpirituall miſerie and want of

Marke 6.

that great multitude that then he ſawe being deſtitute of knowledge and altogether as wandering ſhéepe without a ſheapheard. Of the ſeconde we haue a proofe alſo in the Samaritan, whoſe mercifull nature ſheweth it ſelfe towarde Luke 10. bodily wantes, and outward griefes of him that théeues had ſo ill handled. And in both theſe you ſée the partes I ſpake of, namelie inwarde compaſſion and outwarde helpe. Without which neuer can this vertue ſtande, nor wee be liked either of God or man. For if we pitie and yet helpe not, that feareful ſpéech of Iohn lighteth on vs, Howe dwelleth the loue of God in vs, and we ſhall aſſuredly heare it in the day of iudgement, When I was naked yee clothed me not, when I was hungrie yee fedde me not, and ſo forth. And if we helpe a man in his néede, and yet doe it not vppon anie tender compaſſion towarde him, but vppon a iolitie and pride in our ſelues, and vppon an imagination of merite for the worke ſake, or ſuch like, it is loothſome: againe,

all that euer we doe to the Lorde, and
we loſe our rewarde. If you doubt of
Matth. 6. this, you may ſee it proued in the Phariſies,
Matth. 13. whoſe almes abounded, & made
a glorious ſhewe. But becauſe they let
the weightier matters paſſe, as iudgement
and Mercie and fidelitie, their outwarde
deedes had neuer reward. Therefore
euen a thouſande times marke it,
howe want of right diſpoſition in the
heart, maketh outwarde dealing of
giftes, be it neuer ſo magnificall, but
phariſaicall and wicked: againſt that
blockiſh aſſertion of ſome, that the deede
done muſt needes be rewarded. This
tender feeling doth the Apoſtle both profeſſe
in himſelfe, and require in others.
2.Cor.11.29. In himſelfe, when hee aſketh who is
weake and he is not weake, who is offended
and hee burneth not? In others,
Rom. 12. when he ſaith, weepe with them that
weepe, and rebuketh the Corinthians for
that they ſeeing ſo great a fall of their
brother, were puffed vp and did not rather
Cor. 15. ſorrowe. So well thus you ſee
what manner of mercie muſt be in you,
if

if it be allowed of the Lorde. Nowe howe this good vertue is begotten in vs, let vs also conſider, and beſide diuers others that might be named, you ſhall ſee the workers of it eſpecially and aboue other meanes to bee experience and ſight. For the firſt wee ſee it in the wiſedome of the Lorde our God moſt plainely, who therefore gaue his owne ſonne a ſenſe of our woes, that experience might make him a more mercifull, readie and carefull regarder of our ſutes. It behoooueth him (ſaith the Apoſtle) in all thinges to be made like to his brethren, that hee might be a merciful and faithfull high Prieſt. And againe, We haue not an high Prieſt that cannot be touched with the feeling of our infirmities, but wee haue one that was in all things tempted in like ſort, yet without ſin, concluding thereupon preſently, Let vs therfore go boldlie to the throne of grace, that wee may receiue mercie and grace to help in time of neede. Why ſo? Aſſuredlie becauſe wee can neuer feele that want which he knoweth not,

and

Howe mercifulneſſe is wrought in men.

Experience.

Heb. 2. 17.

4. 15.

Richard Cornish his hand

2

2 22

9th 27 [illegible] amen and pen amen

amen

and knowing, experience worketh effectually a readie regarde and helpe. Whereuppon by the way, wee may grounde a great comfort againſt anie croſſe if we marke it. For thus may we thinke, if mercifulnes make vs bleſſed, and experience make vs mercifull, then whenſoeuer the Lorde giueth vs anie taſt of woe, he doeth but ſchoole vs vnto happineſſe. But I paſſe it ouer, and now let vs conſider, what a verie monſter and vglie beaſt in nature he is, who hauing himſelfe drunke of the beggers diſh, and taſted the ſmart of néedy want, yet neuer the more is moued in tender kindneſſe to others, when God hath made him able to helpe them, but as braſſe or yron turneth both hande and heart away, when pitifull ſutes are made vnto him for ſome comfort. And then viewe we in like manner the force of ſight in ſuch examples as wee haue commended to vs in the ſcriptures. When Pharaohs daughter ſawe little Moſes in the baſket, ſhe pitied it: when Ieſus ſawe the multitude, he had com-

Sight a worker of mercifulneſſe.

Exod 2.
Matth. 14.

paſſion on them, and healed all their ſicke: when hée ſawe their want of teachers, he pitied them: when he ſaw the woman wéepe whoſe ſonne was dead, he pitied her: when the Samaritan ſaw the wounded man, he pitied him: when the Lorde ſawe his debter fall downe, he forgaue him all: and hée that ſéeth his brother want, and turneth his face awaie, O howe is the loue of God in him? with a number ſuch. So that ſight I ſay aboue either hearing or manie other meanes, is a vehement worker of this vertue in vs, if wée be the Lordes: and of this vertue not in part, but in whole, for if you marke the examples againe, you ſhall neither ſée pitie without helpe, nor helpe without entire compaſſion in them, but both together, the one folowing euer after and vpon the other: which if it be ſo, then ſhoulde wée take a view of our ſelues, occaſioned by this doctrine, and diligently weigh what either ſight of other mens woes, or hearing, or anie other meanes worketh in vs, and if we find a

Marke 6.
Luke 7.
Luke 10.
Luke 18.

ſtintie heart within vs, whatſoeuer we ſée or heare, iudge then betimes what will be our caſe at one time or other, when bleſſed ſhall be the mercifull. Surely we ſhall finde what the Lorde hath ſpoken, that iudgement without mercie ſhall be vnto vs, becauſe wée haue ſhewed no mercie. And if we finde the contrarie, as greatly may it ioie vs againe on the other ſide. But I forget my ſelfe in following this diſcourſe too farre, and therefore here will I cutte it off: once againe deſiring you neither in this vertue, nor others euer ſo much to regarde what the worlde doeth thinke, as what the God of heauen that made the worlde, doeth iudge. For if you doe, you ſhall neuer whileſt you liue kéepe a ſtraight courſe in any good. The Lord ſaieth the mercifull man ſhall be bleſſed, therefore ſhame vnto the face that once avoucheth it, that mercy maketh miſerable. The Lorde accepteth it, let the worlde neglect it: the Lorde rewardeth it, let a ſenſeleſſe worldling be neuer ſo

James 2.13.

vngratefull, and what the Lorde rewardeth, it can neuer make a man worſe if he vſe it, therefore be mercifull. What ſhould I ſaie? Certainely Frailtie, till God become falſe, till his bleſſings become curſings, his promiſes vnprofitable, and his rewardes not worth hauing, the feeling heart and the helping hand, head, tongue, or anie member gift or abilitie in vs can neuer impoueriſh vs beyond our good, as you plainely ſee: and therefore your temptation is anſweared, and your weakneſſe ſtrengthened, if the Lorde graunt you feeling and vſe of his word: which I truſt he will, and beſeech him that he may.

Strength againſt Diſſimulation, the ſixt temptation.

YOur next temptation ariſeth by diſſimulation, and a mighty motion you finde to do as the world doth. But Frailtie, would you leaue to thinke gaine to be godlineſſe, and beginne to thinke onelie godlineſſe to be gaine, as the Apoſtle teacheth, and a little to weigh with your ſelfe, what in euerie age euerie honeſt man and woman hath thought of this beaſtly vice, were it neuer ſo generall, ſurely you woulde finde ſtrength againſt it in your ſelfe, and a maruellous hatred kindled in your heart of it I beléeue verily. For there is nothing that pulleth any bodie into this Metamorphoſis of nature, but a careleſſe contempt of al opinions of vs, ſo wée may flouriſh and get our deſire of this curſed worlde.

Which I muſt ſay againe is a beaſtly vice in man or woman, becauſe it ſo maketh them that vſe it, this being euer the propertie of a man, to preferre honeſtie before all vtilitie. Nowe if you aſke what hath béen thought, I am able to ſhew you euen vnder one ſight, both God and man againſt it, and man not onely Chriſtian, but heathen, ſuch as beſide the light of nature had no direction by the Lorde. For, Wo vnto them

Scripture againſt it.

Eſay 29.

them (ſaith the Lorde) that ſeeke deepe to hide their counſels from me. That is, that carie more ſhew than trueth, as they doe which are outwardely religious, and inwardly moſt prophane contemners of the ſame. Helpe Lord ſaieth Pſalme 12. the Prophet Dauid, for it is high time, there is not one godlie man left, but the faithfull are miniſhed from the children of men: they talke of vanitie euery man with his neighbour, they doe but flatter with their lips, and diſſemble with their double heart. And then in the deteſtation of ſo vile a thing the ſpirite of the Prophet breaketh out into a curſe, and the Lord roote out ſaith he, ſuch deceitfull lips. Which certainely is a ſpeech that ſhoulde pierce vs déepe, when wée conſider and thinke of it. The Apoſtle Peter alſo crieth vnto all that feare God Laie aſide al maliciouſneſſe, and al guile, 1. Pet. 2. 1. and all diſſimulation, enuie, and all euill ſpeaking, oppoſing theſe to the ſincere milke of the worde of GOD, which al men ought to deſire, that they may growe thereby, as things that cannot agrée and dwell together in any man. And if we marke examples, was it not, I praie you, a horrible thing for Simeon and Leuie to pretende ſuch friendſhippe to the Sichemites, and to harbour ſecretely ſo bloudie conceites? Did not the ſoule of their godlie father Iacob deteſt both ſuch men, and ſuch dealings? Was it not vile and vnſéeming either for a king, or an honeſt man to diſſemble ſuch liking of Dauid, as that hée woulde giue him his daughter to wife, and yet meane nothing therby in truth, but to ſnare him, and to worke his certaine ouerthrowe by it? Such loue come to them that long for it, and ſuch fathers in lawe God kéepe vs euer from may we thinke and ſay, if we marke it. Was it not a deteſtable nature in Cain vnder a brothers face to diſſemble a murthering heart and minde? Can you abide but euen to thinke of that curſed Courtier Ioabs ſpéech: Art thou in health my brother Amaſa, and leaning forwarde to kiſſe him, ſecretely to ſtabbe him with his

1.Sam.18.21.

2.Sam.20.16.

his dagger that he died preſẽtly? Theſe are the effects of this cruell vice, & theſe are the fruites of ſuch vnnaturall men as haue caried faces vnder an hood moe than they would ſhew, which aſſuredly the Lorde hath cauſed to be written to confirme our heartes in an vnfained loathing of it, ſeeme it neuer ſuch wiſedome in a wicked worlde, and bring it neuer ſuch gaine to the vſers of it. Now on the contrarie ſide conſider againe what a laſting praiſe is giuen to the contrarie, namely, to ſincere & faithfull, true and plaine honeſt dealing with all men. So ſhall it ſtill appeare vnto you cleerer, that deteſtable in the eies of god is a gloſing tõgue, with an holow halting and diſſembling heart. What man is he, ſaith yͤ prophet Dauid, that liſteth to Pſalme 34.
liue and would faine ſee good daies, let him keep his tongue frõ euil, and his lips that they ſpeake no guile. As if he ſhould ſay, halters will be halted withall, one waie or other, let them doe what they can, and ſo euill a nature ſhall finde either with God or man, or with both at

laſt a-deſerued recompence, and therefore be ſimple . Againe, in an other Pſalme 32. place, Bleſſed is the man in whoſe ſpirit there is no guile. And againe, Lorde who ſhall dwell in thy tabernacle, or who ſhall reſt vpon thy holie hill? Euen the man ſaith the Lorde that amongeſt other vertues hath this by name to ſpeake the trueth, when hée ſpeaketh, from his heart. And what a ſpéech is that of the Apoſtle Paul to the Corinthians, Pſalme 15. Our reioicing is this, the teſtimonie of our conſcience, that in ſimplicitie and godlie pureneſſe ,and not in fleſhly wiſedome,we haue had our conuerſatiō in the worlde. His conſcience bore him witnes of plaine dealing euer, & it ioyed him. Ours crie within vs, our diſſembling is monſtrous, & ſhall it neuer thinke we bring ſorrowe to vs? Reade at your leaſure the firſt of Syrach from the 33. verſe to the ende. Neuer forget alſo the commendation that Chriſt giueth to Nathaniel. But what ſhould I heape vp anie moe teſtimonies? May I not ſtill referre you to the fifth of

Matthewe, and you there ſee euen this tẽptation alſo as one that ſhould aſſault the godlie prouided for in theſe wordes, Bleſſed are the pure in heart, for they ſhall ſee God. Conſider then of it well, Frailtie, and be aſſured where there is a bleſſing ſet vpon the head of the vertue, there is alſo a curſe ſet vppon the heade of the vice euer. If they bee bleſſed of the Lorde, that reſerue in themſelues, notwithſtanding all temptations to the contrarie, an honeſt, faithfull, ſimple, true dealing, and meaning heart towarde all men, and in whoſe ſpirites there is no guile, then as you liue, you may aſſure your ſoule the contrarie are curſed before the face of him that is truth it ſelfe and neuer any thing but trueth. And whatſoeuer they gaine and get in the worlde, they gaine and get the Diuell and all with it, vnleſſe the Lorde turne their heartes. But let this ſuffice a while touching God and his worde, howe they doe allowe this vice whereunto you feele your ſelfe ſo greatly tempted. And a little alſo weigh

Fathers againſt it.

his childrens iudgement of it, the auncient graue and godlie fathers of his Church. S. Chryſoſtome writing vpon the 7. of Matthewe and conſidering this ſlie nature of men and women, ſo faithfull in ſhewe, and ſo faithleſſe in proofe, breaketh out into this deteſtation of it, Fie, fie, ſaith he, what a courſe is this? If it be a ſhame to ſeeme to be falſe and nought, is it not more ſhame to be ſo in deede? Therefore either be as thou ſeemeſt, or ſeeme as thou art euer. Where you plainely ſee, the true loathing, that this godlie father lodged of this vice in his heart. S. Auſtine ſpeaking vppon the wordes of Chriſt to Nathaniel, concludeth this glorious gloſſe that manie make, and this deepe diſſembling that manie vſe, to be a ſpeciall of the generall heade fraude and deceite, the verie naming whereof wee all abhorre. And vppon theſe wordes againe of the Pſalme: Keepe thy tongue from euill, and thy lippes that they ſpeake no guile. Then ſaith he, is it treacherous Fraud, *Cum aliud in pectore clauſum habetur, aliud* *promittitur aut verbo aut actione*. When one thing is hidden in heart, and an other thing promiſed either by worde or action. Nowe of the contrarie vertue openlie and expreſſelie hee affirmeth, that the ſimple God heartily loueth, and an other ſheweth who they be, euen they whoſe dealings are without pleites and fouldes & wrinckles euerie way. Againe that ſimplicitie and plaine open honeſtie, that is contrarie to fraude and ſubtiltie euer is commended ſaieth Lactantius. And ſimplicitie is euer ioyned with true wiſedom ſaith Tertullian. No vertue ſo neceſſarie betwixt man and man, as humble ſimplicitie and modeſt grauitie, ſaieth an other. And to conclude, if wee regarde the ſentences and iudgementes of anie, but our ſelues, certainely mee thinke it ſhould neuer bee forgotten, what S. Hierome ſo heartily ſpeaketh: Haue euer ſuch a regarde of trueth in all thy doings, as if once thou haſt ſpoken it, all one thou takeſt thy ſelfe preſſed with it, as if thou hadſt ſworne it a thou-

Simplices quaſi ſine plicatione.

Anſelm. in Rom. 9.

Lib. 1.

Ad Cælant.

ſande times. Thus ſée you ſecondlie then the iudgement of true Chriſtian teachers touching the vice you are ſo ſtronglie tempted to ſtaine your ſelfe withall. Thirdlie nowe viewe the opinion of the heathen concerning the ſame, and if nature taught them verie heartilie euen to abhorre it, what will bee the ende Frailtie, can you ſuppoſe, either of your ſelfe, or any other, in whom neither nature, nor the renued light, & ſtrength thereof the bleſſed word of God can kéepe vpright in yͤ Chriſtian courſe of plaine, true, faithfull, honeſt meaning, ſpeaking, thinking, and dealing with all men. What is horrible deceite and fraude ſaith one of them a famous Councellour, but when one thing is done, and an other preſented in outwarde ſhewe? Therefore like of the one and like of the other, hate the former and abhorre the latter, thought this man ſée you plainely in this place: And in an other place, he hath this reaſon againſt it. Suſpition (ſaith he) of others, was neuer good, but the more a-

Heathen againſt it. Cic.

Offic.2.

ny man or woman vſe diſſembling and halting themſelues, the more euer they will ſtande in a ſuſpicious feare of others that they likewiſe vſe it, therefore neuer was it, nor euer ſhalbe any commendable courſe in any. Againe how ſoundeth it ſtill vnto all poſterities, the diſcredite and ſhame of thoſe cauilling, gloſing Thracians, who hauing taken truce for 30. dayes, ſpoyled their enemies in the night with this ſhameful ſhift, that they named no truce to be kept on the night but onely on the day? And howe liueth ſtill and will doe long on the contrarie ſide the praiſe of M. Regulus amongeſt theſe heathens, becauſe he rather choſe to die a cruell death, than once to breake the faith he had truely plighted; and any way by fraude, ſubtiltie, and diſſembling treacherie to take the courſe that others did? But I ſtaie my ſelfe and aſſure you of this, that in al orations and ſpeeches, in all pleas, and actions, for and againſt any man amongſt them, honeſt plaineneſſe was euer an argument of fauour and ſuccour, and holowe ſmothing glauerie a note of reproch and an argument to perſwade the contrarie. Nowe therefore let vs gather vppe all theſe againe together, and if heathens hate it, Chriſtians loath it, and the God of life and death abhor it, what ſtrength ſhould anie cauſe in the earth haue to tempt you vnto it? Nay Frailtie, howe dare you for anie fauour or gaine vnder the ſunne oppoſe your practiſe to his alowance, whoſe diſliking killeth and caſteth into hell for euermore? Therefore I pray you, be warned, and wipe off that miſt of earthlie couetouſneſſe, and ambition, that bleareth your eyes, looke with an other ſight vppon theſe thinges, and be aſſured if the trueth of God be aſſured, that ſince honeſt hearts, and plaine dealing hath a bleſſing promiſed, the gains of flatterie, gloſing and halting, is not the beſt wealth, nor the beſt wiſedome. But his little is more, whoſe heart is pure, than mountaines of goulde and all honored ſtate, that is crept vnto by déepe diſſembling, and ſo will the ende proue in them or theirs, if God be God. For they are accurſed, if the pure in heart be bleſſed, as I haue often nowe repeated. And iudge if the curſe of God will want his effect at one time or other, at firſt or at laſt. But nowe if all this ſhould not yet fully ſtrengthen you (which God forbid) then procéede with the ſentence in Matthewe, and ponder well the other part alſo of it. For they ſhall ſee God, (ſaith it.) What is this? But the Lorde ſhall reueile vnto them dayly more and more as a rewarde of their ſinceritie and honeſt walking, his will, his mercie, his fauour, his comfortes, his ioyes prepared, and all his goodneſſe in Ieſus Chriſt towarde them. Which in déeds is to ſée God as man is able to ſée him in this life, and therefore is called bleſſedneſſe, becauſe the ende of ſuch knowledge and ſight is bleſſedneſſe, as woe and miſerie is of the contrarie. Where by the way we are notablie taught what is neceſſarie in either man or woman that ſhall euer profite by reading or hearing the worde of God, namely a pure heart, Syrac. 8. 19.

that is euen a ſyncere minde and vpright purpoſe to learne of the Lorde and not to doe what they doe, either for one cauſe or other whatſoeuer beſide, that a ſubtill minde can laie downe. Which woordes of Chriſt include a ſtrong comfort to honeſt ſimplicitie, and as touching a terrour againſt ſmoothing hypocriſie. For the one ſhall ſée God, the other ſhall neuer beholde him to their comfort, but all their reading, all their hearing, all their knowledge, if the Lord beſtowe any, ſhalbe to death, and not to life: to woe, and not to wel: a ſauour ſending them bodie and ſoule to euerlaſting miſerie, as by neceſſarie conſequence followeth of the place. Yet doe I not meane in all this, that a man ſhould all be open to euerie one, and in euerie matter: for that were as great an extremitie the other way, and full of inconueniences. And I remember well what good counſell wiſe experienced Syrach giueth in this point: Namely, that we ſhould not open our heartes to euerie one, leaſt they be vnthankefull to

Syrac.8.19.

vs and put vs to reproofe. And in another place, Be not too humble in thy wiſedome. 13.9. And I remember Chryſoſtome confeſſeth of himſelfe without feare of blame for it, De Sacerdotio lib.1. that he vſed a little ſubtiltie to make S. Baſil accept his Biſhopricke and charge, which otherwiſe he would not. Therefore I ſay againe vnder the praiſe of honeſt ſimplicitie and puritie of heart, I doe not ſhrowde or bolſter anie plaine fooliſhnes, and vndiſcreet ſeelineſſe, but my ſpeech tendeth to the preſſing of that, euen to hell, if I can, which you Frailtie are tempted to: namely, to lie, flatter, cogge, halt, gloſe, ſooth, ſmooth, crouch, creepe, ſigh, ſorow, fawne, and fall downe at ones feete, ſweare and proteſt liking, loue, faithfull ſeruice and friendſhippe, and what not, that may allure for credite and fauour, lucre, and gaine: when there is no more truth of good meaning in you, than is in the diuell, but onelie for your turne. This is that that I inueigh againſt, and this is that God and all good mē haue euer hated as I haue proned. To carie two faces vnder an hoode for commoditie, and mine owne ſafety. To ſerue God with lips and outwards ſhewe, becauſe the law ſo preſſeth me, if I will liue in accompt, and inwardly to be a deepe diſſembling hypocrite and a ſecret ſcoffer at his truth. To ſalute with a kiſſe the miniſters of the worde, as Iudas did his Maiſter, and yet in hidden ſoule to abhorre them and their counſell as I doe a tode, and euery way to remaine a beaſtly man, vnreformed in worde, deede, and thought vtterly, and to care more in the verie trueth of my heart for one ſecret houre amongſt my mates, where my thrice damnable deſire and vnregenerated humor may be ſatiſfied, than I doe for a thouſand daies in anie miniſter or mans companie in the worlde, whoſe tongue rebuketh, countenaunce frowneth, or heart miſliketh my ſinne. To ſaie as Ioab ſaide with a fleering face, Howe doeſt thou my brother Amaſa, And to ſtabbe him preſently with his dagger, or as we ſaie commonly many an one of vs, God giue you good morrowe ſir, and ſo forth, when bitter gaule in a feſtred heart biddeth the Diuell fetch you ſir, and worſe too, if I coulde tell howe. To prate and ſpeake as a faithfull ſubiect, and yet to be a longing foe to worke a ruine, to my will. And what ſhould I ſay: to ride and run, to watch and wait, and performe all dueties, as if I were the trueſt ſeruant that draweth breath, and yet is my heart onlie bent vpon my maiſters preferments, and not one iote at all of faithfull dutie and affection in me to his perſon. This this abhominable and euen more than diueliſh nature if more may be, is that I meane, and that the worlde too much liketh of, that you are tempted to Frailtie, and that Ieſus Chriſt in this verſe nowe named armeth his children and choſen againſte. Wherefore my companion Frailtie, weigh my drift, and marke my proofes, conſider what you deſire, and by what meanes you incline to get your deſire. You deſire but the world (to ſpeake in a worde) and for the worlde to loſe your ſoule what againe is it? But if you take this courſe, you ſhall as certainely loſe both bodie and ſoule, as you now liue and heare me, for it is curſed of the Lorde, and they that vſe it ſhall neuer ſée God. His nature is all trueth, and ſimplicitie, and therefore what felowe-ſhip can euer he haue with a falſe gloſer? But if you ſet the Lorde before your eies, hang vppon his mercie, and truſt to his prouidence, dealing with all the world ſincerely, honeſtly, plainely, and vprightly, beſtowing not face, and forms, but euen all the loue, and dutie of your heart where it is due, be it to God or man, you heare the Lorde, you heare the Lorde I ſay that neuer lied, Bleſſed are the pure in hart, for they ſhal ſee God: you heare his ſeruant Dauid againe, Bleſſed is that man in whoſe ſpirit there is no guile, no guile I ſay againe, and the Lord giue vs ſtrength.

Againſt

Againſt diſcouragement from peacemaking, the ſeuenth temptation.

YOur next complaint is of ſlackeneſſe that créepeth vpon you daily more and more in laboring to paciffe diſagréeing neighbors, againſt which your conſcience crieth, and indéede with cauſe: for it is a great offence, hatefull to God, and hurtfull to the common wealth in generall, and to manie a man in ſeuerall. But in the name of God, Frailtie, ſtrengthen your ſelfe by an earneſt conſideration of the great excellencie of that Chriſtian vertue of peace and vnitie, and fix not your eis ſo much vppon the acceptaunce of men, that haue euer had their corruptions and euer wil. The vertue you ſhall finde in verie high degrée commended vnto men by the holy ſcriptures of God in many places, and by manie arguments: but I will referre the noting

Scriptures teach vnitie.

and naming of them to your owne diligence,
and content my ſelfe in a ſhort
ſpeech with a verie fewe: Beginning
Pſalm 133. firſt with that notable Pſalme of the
Prophet Dauid wholie ſpent in this
matter. Where the firſt argument is
1. this: That which is good ought euer
greatly to be regarded and maintained
amongſt men, but much more if it both
be good & pleaſant too, for theſe both do
not euer concurre together. But ſuch a
thing is peace and loue amongeſt men.
For beholde howe good and pleaſant a
thing it is brethren to dwell together
in vnitie, behold I ſay and euen marke
it earneſtly. Therefore it ought to be
regarded and maintened euer to the vttermoſt
of our powers amongſt vs. His
2. ſecond argument is this, that which
caſteth a comfort from it like the precious
ointment that was appointed for
the prieſts of the Lorde Aaron and his
ſucceſſors, and euen ſuch a comfort as
that ointment hath when it is not ſparingly
dropped, but euen plentifully
powred, and ſo plentifully as that it

runneth down euen from the top of the head to the ſkirts of his clothing, that is a notable thing amongſt men, and by all meanes to be retained and ſought: but this is peace and vnitie, loue and agréement amongſt them. Therefore to be regarded and maintained greatly.
His third argumẽt is this: That which 3.
being had is to men as the dew deſcending from the mountains to ẏ ground, and being wanting, is as the want of moiſture to the earth, that is thrice néedefull, gainefull, and good to men: but ſuch is vnitie, peace, and loue, euen like the dew of Hermon that fell vpon the hill of Sion. Therefore to be regarded and maintained greatly. His
laſt, and not his leaſt argument where- 4.
with hée endeth both this matter and that Pſalme withall, is this: That which pulleth vppon men euen all the temporall bleſſings of God, and life for euermore, that is a thouſand times profitable both to them and theirs: but ſuch (ſaith the prophet) is peace and vnitie, loue and agréement amongſt men,

therefore to be regarded and maintained greatly. Thus you ſée one mans iudgement, and that ſuch a mans as had abundance of Gods moſt bleſſed ſpirite to direct his heart to thinke, and penne to write, and as in trueth was euerie waie then renowmed, and now remaineth by the Lord himſelfe in high degrée aboue others commended to vs. Unto whome if you adde ſome other Scriptures, you ſhall more peraduenture be cõfirmed with diuerſitie, though this indéede were ſufficient. Conſider therefore alſo thoſe often repetitions of
Iohn 34. Chriſt in the goſpell, My peace I giue to you, my peace I leaue with you, loue one an other, for this is my commandement, that you loue one an other as I haue loued you: and hereby ſhall men know, that you are my diſciples, if you loue one an other, yea a new commandement I giue you, that you loue one an other. Woulde euer the Lorde Ieſus haue thus gone ouer and ouer it againe, and iterated charge vpon charge in this order, if it had not béen a moſt excellent

vertue in euerie countrey, towne, and houſe, loue and agréement? Marke againe that moſt earneſt exhortation of the Apoſtle Paule vnto the ſame in his epiſtle to the Epheſians, deſiring them in his bondes for the Lordes cauſe that they would ſupport one an other thorowe loue, indeuoring to keepe the vnitie of the ſpirite in the bonde of peace. And why? For there is one bodie and one ſpirite, one hope of calling, one Lorde, one faith, one baptiſme, one God and father of all, &c. A moſt vehement and vrging reaſon if I ſhould folowe it and laie it plainer open. And marke a multitude of other places to the ſame concluſion, which aſſuredly the Lorde would neuer haue vttered, but that the price of peace, vnitie and loue is verie precious in his eyes, and to all eſtates a moſt ſoueraigne good in the worlde. Sée alſo howe ſenſiblie thinges in nature caris vs to this conſideration. For by experience we finde it, that if the heauens agrée to moyſten the earth, and the earth being moyſte-

Epheſ. 4.1.

Thinges in nature teach vnitie.

Hoſe.2.22.

Deuter.28.32.

ned to giue her increaſe, we are all the better for their vnitie, and if they ſhould but euen a litle while either of them denie his office, quickly and greatly ſhould we féele the ſmart of it alſo. Therefore iudge by this the fruite of good agréement. Againe if the humors in mens bodies be at an agréement, not one aboue an other, but verie equally as is beſt proportioned and mixed, all the whole bodie is comfortable, proſpereth, and doth well: but if once any one aboundeth or wanteth, and their ſwéete harmonie is broken, then by and by the whole bodie féeleth it, and if a reconciliation be not made with conuenient ſpéede, it periſheth. Therefore iudge by this the fruit of good agréement. Againe if the members of the bodie well agrée to doe their ſeuerall duties, all is well: but if either eye denie to guide, foote to goe, hande to reach, ſtomacke to digeſt, or ſo forth, ſtreight the whole bodie falleth to hurt. And therefore ſée by this the fruite of good agréement. Laſt of all euen in muſicall inſtrumentes marke

howe

Euen in musicall

how well we like the noyſe ſo long as euerie ſtring doth keepe his iuſt proportion, & how preſently we ſtop our eares from hearing, if any one be out of tune, twitched vp too high, or let downe too lowe, and all the muſicke is marred. All which and manie moe in nature ſounde vnto vs, and as they can deliuer it out that great is the fruite, comfort, and good of peace and loue amongſt men, and as great the euill, as odious the ſight, if any one member in his own vaine conceite be twitched ouer high or negligently ſlacked ouer much, whereby that fit proportion is not kept, that euer ſoundeth & ſeemeth ſweet. For then will followe aſſuredly ere the time bee long the proofe of Chriſt his ſpeeche, A kingdome diuided in it ſelfe can neuer ſtande. And that other alſo of the Poet.

By concorde ſmall to muche is brought,
And diſcorde great thinges brings to nought.

Vpon al which then gather this concluſiō, that if this great vertue of peace and loue be to the Lorde himſelfe ſo acceptable, and to all eſtates in the worlde ſo profitable, muſt it not néedes be in it ſelfe, howſoeuer the worlde accepteth it, a moſt ſingular thing, and a moſt deſerued praiſe to a man to be a peacemaker amongeſt men? Certainelie it muſt. But we néede not to gather it by concluſion. For the Lorde Chriſt himſelfe hath ſaide it in the ſame 5. of Matthewe, as preparing ſtrength before hande for this verie ſame temptation, that nowe you féele, That bleſſed are the peacemakers, for they ſhall be called the children of God. And neuer, as I haue nowe often ſaide, doeth he ſet a bleſſing vppon the heade of anie thing, but the ſame in it nature, and before his maieſtie is a worthie thing. Wherefore this place ſhoulde bee to you euen a thouſande argumentes to confirme your obedience in ſo Chriſtian a duetie, as peacemaking is, and a thouſande ſpurres to pricke you dailie to it when opportunitie is offered, and occaſion giuen to the ſame. For Frailtie, what can you reſolue this ſpeach of Chriſt into, if you marke it wel, but into this ſenſe? As if he ſhould haue ſaide to his diſciples in this order: I knowe the manifolde diſcomfortes that ſhall bee giuen to all men, and eſpeciallie to you miniſters in that duetie of peacemaking, which yet both belongeth to al men, and eſpecially to your calling, notwithſtanding euer to indeuour ſo farre as power ſhall ſerue. And therefore leaſt hereafter, when it ſhall ſo fall out, either you or anie other ſhould be tempted through mens vnthankefulneſſe, to the giuing ouer of that ſo thriſe néedeful a thing, I forewarne you here before hande, and euen giue you in charge as I am your Lorde and maiſter, that you neuer regarde, cleaue, and ſticke in the acceptaunce or thankefulneſſe of men for your paines, and trauell, in this matter. For if you doe, you ſhall be diſcouraged. But euer looke you vppe to heauen, what is there thought of it, and to the better ſort of the worlde alſo, whome the Lorde hath giuen eyes to diſcerne good things with al. And whatſoeuer you finde at mens handes for ſo godlie a labour, you ſhall well knowe it, finde it, and feele it, that with the Lorde in heauen bleſſed for euer ſhall bee the peacemakers, and both of him and his true children heere in earth, that knowe what is what, they ſhall be counted, taken, and acknowledged for the ſonnes of almightie God, that ſhall liue with their Father for euermore. Which is inough Frailtie, if there be either touch or taſt, or anie feeling in the worlde in vs, to ſtaie vs for euer in this dutie, be the peruerſeneſſe of men neuer ſo much. For what can we deſire more than to haue our doinges accepted of the Lorde, and our ſelues aſſured of euerlaſting rewarde at his handes for men? Let men be mad and mad againe, let their crooked affections worke and writhe them whither they can, and euen all vnthankefull ſpeeches burſt from them againſt vs for our goodwill, that may be imagined, my God is pleaſed, ſhoulde a Chriſtian heart thinke, with my indeuour, and his acceptaunce is my ſatiſfaction, his content is my reſt, and a ſufficient requitall of all my paines. Otherwiſe Frailtie, I pray you euen earneſtlie conſider it: What loue of God is that in vs, that the loue of man driueth out of vs, what care to pleaſe him is that, that mens diſpleaſure quencheth? Fie, fie, it is too groſſe, and ten thouſand wonders may it be, that euer anie of vs can ſleepe with this imagination, that wee loue God aboue all, and yet in ſuch thinges as by name are commaunded and by promiſes commended to vs, wholie guide our obedience according to mens acceptance or not acceptance, liking, or miſliking. Wherefore on ſtill Frailtie, with this dutie and indeuor to reconcile diſagreeing mindes in the name of God, and were the bitter gaule, the ſpitefull peeuiſhneſſe and all the vnthankfulneſſe of the Diuell and his whole hoaſt in euerie man and woman you deale withall, yet haue you comfort inough if either the Lords acceptance can content you, or your owne promiſed rewarde and bleſſing pleaſe you, or good accompt to bée one that God hath choſen for his childe, with the better ſort of the worlde comfort you. Nowe by the way of a little digreſſion, in hope I doe not wearie you, I would alſo wiſh you a little to conſider that if this peace and agréement amongeſt neighbours in towne or countrie be ſuch, and ſo ſwéet in the ſenſe of the Lorde, as that euen the preſeruers of it, and reſtorers, when it is broken are ſo heartily bleſſed, and accompted for it the ſonnes of God, muſt it not néedes followe that thoſe thinges likewiſe are in high accompt before his maieſtie, which being in men and women doe moſt mightilie maintaine this bleſſed vertue in all and euerie ſocietie vnder heauen? Surely it muſt néedes followe. And what are they? Manie and diuerſe are they if one ſhould make a curious recitall, but for my part when I marke the courſe of thinges, and the cauſes of good agréement in anie place, I thinke but euen eſpeciallie of theſe thrée. Firſt a patient and méeke nature in our ſelues able to beare and tolerate ſomething, without mounting into the houſe top immediatly, and flaſhing out all on fire by and by vppon the ſight or hearing of it. Secondly, a wel iudging heart of others, till wée be certaine of the contrarie. And laſtly, a good tongue. Muſt not I ſay (if peace be ſo pleaſing to the Lorde) theſe things alſo be pretious in his eies, which all the worlde knoweth to be nouriſhing nurſes of the ſame whereſoeuer they are: If peacemaking pull a bleſſing vppon vs, as the Lorde liueth theſe ſo great preſeruers of peace ſhal haue a happy reward. And if this be true, then on the other ſide againe the contrarie vices for their contrarie effect muſt néeds be as loathſome, hatefull and accurſed: Namely, an impatient, haſtie, fierce, frowarde, furious nature, ẏ is as ſhort as moſſe, that hath neuer fought withall, and foiled anie affection, but cleauing ſtill in pure naturalles, is vnregenerated, and euer caſteth out the ſauour of old Adam vpon euerie occaſion be it but a trifle. Secondly, a ſuſpicious miſdéeming mind of euerie bodie, that they ſay thus of vs, worke this againſt vs, or at leaſt thinke thus of vs, when in trueth it is nothing ſo. O poiſon of peace in anie kingdome, countrie, towne, houſe, or perſon liuing in the worlde, this miſdéeming minde. And to a mans ſelfe there is no more twitching tormẽt vnder the ſon. For it is euen a worme that is euer gnawing and euer biting, and can neuer be contented. Laſtly, an euill tongue, a peaceles tongue, that can neuer be quiet from prittle prattle, from ſcanning this neighbours wealth, that neighbours wit, this mans doings, and that mans ſayings, and from courſing euen the whole country ouer, til al men haue béene within the ſpéech of our tongues, drawen out of vs by the power peraduenture of a pot tóo much, or ſuch a like influence. Muſt not theſe things I ſay, and the owners of them be accurſed, as ſure as they liue, if peace and loue and góod agréement amongſt men be of the Lorde bleſſed? They muſt, they muſt Frailtie. For all the world knoweth the venome of theſe things in anie towne, and their mightie working againſt vnitie, and therfore I praie you, and I praie you heartily conſider of it, and caſt euen a long looke vppon them, ſuch an one as we doe when we would marke a thing indeede, and beare it away: And I doubt not but God ſhall giue you ſtrength againſt your temptation. There is no one thing ſo great a nurſe of two of them, namely, of a miſdeeming mind, & a pratling tongue, as idlenes is, when a man hath nothing to doe, and to applie himſelfe vnto, but to ſitte on a bulke in the ſtreete, or bench in a tauerne, or an ale houſe, and to wet his tongue with drinke, and drie it with talking, or when a woman hath no ſetled gouernment of her ſelfe in houſe, but is in the number of thoſe that the Apoſtle Paul ſpeaketh of, which beeing idle learne to goe about from houſe to houſe. Yea, they are not onely idle, but alſo pratlers and buſie bodies,

1.Tim.5.13.

ſpeaking things which are not comelie. Therfore whoſoeuer wil be a preſeruer of peace, he muſt be an enimie to theſe curſes aſſuredly, and heare more with two eares, than he ſpeaketh with one tongue. But I weary you with this digreſſiō, which is longer than I meant, and therefore I cut it off, againe and againe requiring of you, that you neuer hang vpon the accompt of men in anie thing, that euer you goe about béeing commaunded by the expreſſe worde of God, but fullie ſuffice your ſelfe with the acceptance of God, and that which you haue here an aſſurāce of, if you be a peacemaker. Bleſſed ſhall you be, and euer accompted both with God and his true children the ſon of God. And if this wil not cōtent you, quicken you, ſtrengthen and ſtay you in this vertue, but that worldlie ingratitude ſhall quench you, and drawe you to ſuch extremitie as you ſpake of, certainely Frailtie you deceiue your ſelfe, there is no true godlineſſe in you, but euen your name is tóo gentle for your nature, you are become plaine infidelitie. But I hope the beſt, and performe you no leſſe, if you regarde your owne comfort. Sufficient is this yet once againe, if you be the Lords, Bleſſed are the peacemakers, for they ſhall be called the children of God.

Actes 14.

The eight Temptation.

Frailtie.

ONce more woulde I trouble you *Faith*, if I might before we end, & it is in this, I feare my nature if perſecution ſhoulde ariſe for religion. And what ſhoulde I doe to obtaine ſtrength?

Faith.

There are manie treatiſes of this point, godlie, and comfortable whereunto for larger diſcourſe I referre you and wiſh you to peruſe them. For mine owne part whenſoeuer I thinke of this mat-

Actes 14.

matter, theſe and ſuch other conſiderations ſéeme moſt ſwéet vnto me as yet: Further trial ſhal giue further aſſault, but God will be euer good to Iſrael. Firſt it is ratified, decréede, and eſtabliſhed by the Lorde our God that through manie tribulations wée muſt enter into the kingdome of heauen. And therefore ſince it muſt be ſo, ſo be it in the name of God, & be it vnto vs, as it pleaſeth him: neceſſarie things are to be borne neceſſarily and with chéere. For in vaine doe we grudge to doe what wée muſt néedes doe, or grieue to beare what we muſt néedes beare. Heathens and Pagans haue made a comfort of neceſſitie, and ſhoulde Chriſtians in better cauſe bewray more weakeneſſe? No, God forbid. But let it euer be our ſpéech rather than theirs in ſuch matters as our God ſendeth and laieth vppon vs, *Ferenda quæcunque ſunt*. They are welcome whatſoeuer they be. Secondly, this decrée & courſe that the Lord hath laid down for his children, thus to kéepe, procéedeth not of anger and diſpleaſure, or of a minde delighting in our woe, and ſéeking to puniſh vs, but of great loue and moſt fatherly affection toward vs, and in déede wonderfully worketh our better being, and therefore tenne thouſand times welcome ſhoulde this good will of his be to vs, and very farre from ſhaking vs from the true profeſſion of his name, and trueth. For his affection, we heare his owne mouth ſpeake it, that whom he loueth, he rebuketh and chaſteneth, many a time repeating the ſame that we might remember it. And for the other we ſée it, and knowe it by the proofe of euery daies experience. For what maketh vs ſée the gaule of Sathans heart towarde vs, and euen our euerlaſting ouerthrowe ſworne of him by his diuelhood, if by anie meanes hée can worke it, to the ende we may perfectly hate ſo perfect a foe, and yet ſo ſtiring a friend? The croſſe. What rowſeth vs out of dull ſecuritie, and colde conceit of our owne wantes or the neceſſitie of Gods protection and ſuccour, and maketh not only our tongues

Apoc. 4.

to ſpeake, but the fire to kindle and burne within vs, and ſo our prayers to haue ſpirite and power before the Lorde? The Croſſe. What killeth this intemperancie of our affections, and this bluſtring impacience of our natures, and maketh vs meeke, milde, humble, gentle, and like lambes, not lyons, appointed to the ſlaughter? The croſſe. What worketh the decaie euen of the whole olde Adam in vs with all his luſtes, concupiſcence, and venome, and daily raiſeth vp, as a meanes, the newe man with al his ſweete motions, heauenly and reformed actions? The Croſſe. What maketh vs ſpitte in the face of this flattering worlde, whoſe loue cauſeth loſſe both of body and ſoule in the worlde to come, and to be content to part with her paps, and to bid al her pleaſures adue? The croſſe. Laſtly, what maketh vs teare our bellies from the earth whereto they cleaue ſo faſt, and lift vp our heades to heauen, long for the life that laſteth, and deſire heartily to be clothed with our houſe

which

[illegible] You my opinion

which is frõ aboue? The croſſe. Wherfore then ſince it is decréed, and that in loue to our ſo great god, that all which will liue godlie in Ieſus Chriſt muſt ſuffer perſecution, what cauſe haue we, would the Lorde voutſafe vs eyes, with the croſſe to be diſcouraged and driuen from the Lorde? Thirdly it neuer hapneth to vs by fortune and chance, or by ignoraunce in our God, or inabilitie to let it, if it pleaſed him, but by his knowledge, by his will, and by his hande, and he is our father, bounde vnto vs in league and couenant of loue, that of his part ſhall neuer be broken while we hang of him. The mother may forget ỹ childe that is her fleſh before he can forget vs, and aſwell can a man ſuffer the apple of his eye to be pricked, as he vs to be hurt, if we cleaue to him: then iudge if his croſſe ſhoulde euer diſmaie vs. Fourthly it is no ſtrange thing or vnhearde of, or vnſéene before, that befalleth to vs when we are perſecuted, but ſuch as all our brethren haue taſted, founde, and felt before vs, and why then ſhould we faint when we drinke but of the ſame cuppe that the déreſt ſaintes and ſoules nowe bleſſed with the Lorde, haue begunne to vs in? Caſt your eyes about, & ſée the courſe of times although I knowe you knowe it well ynough. Beganne not Abell vnto vs in this cup and courſe, aſſoone as euer the Lord bewrayed his loue vnto him, before his brother? Followed not the Patriarkes, and Prophetes, men and women, olde and young, in their times, and meaſures euen till Chriſt came? Then was it not the cuppe that his owne ſelfe beganne to his children in, and the baptiſme wherewith he was baptized? Followed not his diſciples ſent out into the world as ſhéepe amongſt wolues, whipped and beaten, checked and ſnubbed, impriſoned and cheyned, &c. Followed not againe after them thoſe thouſandes of his children vnder the primitiue perſecution, ſome ſcalded, ſome burned, ſome broyled, ſome hanged, ſome headed ſome throwne down from the rocks vpon ſtakes, ſome ſtabbed in with forkes, ſome racked and torne in péeces, their tongues cut out, their eyes bored out, their fleſhe twitched off with pinſons, womens breſtes ſeared off with hoat yrons, pricked vnder the nayles with néedles, and a thouſande waies tormented? Yea was it not euer true with the godly, *In hoc vocati eſtis*: For this ende were yee called? And good Lorde then why ſhould not a common caſe be a cōmon comforte? Why ſhould any man or woman that loueth God ſéeke or wiſhe a priuiledge aboue all the children of God, that euer were and euen aboue the ſonne of God himſelfe Chriſt Jeſus? Is it not honor ynough, mercy ynough, and fauour ynough to be dealt withall, as they were? Therefore the communitie of it to vs with all our brethren and ſiſters, and euen with our eldeſt brother Chriſt Jeſus, ſhould ſtay our hearts whenſoeuer it pleaſeth the Lord to ſende it. Fiftly the cauſe being not ours, but the Lorde our Gods, and good, ſhould alſo confirme vs. The ſhort time that it can indure, were it (ſuppoſe) as long as we liue ſhould comfort vs. For our life is but a flower, as graſſe, as ſmoke, as a bubble of the water, and as the vaineſt fickle fading thing that you can imagine. Againe that paſſed promiſe from the Lorde of life and trueth, ſealed with the bloud of his owne ſonne vnto vs, the ſweeteneſſe whereof all the tongues of men and Angels can neuer expreſſe, That hee will neuer lay more vppon vs than hee will make vs able to beare, ſhould be like a thouſande ſtaies rounde about vs to houlde vs vp. The promiſes of peace, comfort, and quiet, for euermore aboue meaſure and concept of man in heauen, if we continue faithfull to the end, ſhould hould vs vp. That ſentence paſſed in the Lords court of baſtardie and conſequently of depriuation of all inheritance, if we be without correction, ſhould hould vs vp. And what ſhould I goe any further? The examples of our brethren of al callings, of all ages, men and women, that haue conſtantly caried their croſſe, and neuer deliuered it vp, till they deliuered ſoule and all to their God, ſhould hould vs vp. Wherefore Frailtie, euen as Iudas the Machabee could incourage his men not to feare the multitude of their enemies, neither to be afraid of their aſſault but to remember howe their fathers were deliuered in the redde ſea when Pharaoh purſued after them, ſo ſay I to you and to my ſelfe, let vs neuer feare affliction nor the euill day, for our momentanie croſſe cauſeth an euerlaſting weight of glorie. But let vs remember the firme faith of our fathers, of our mothers, of our brethren, and friendes, let vs looke vpon their paciencie, vppon their conſtancie, their hope, & beſeech the liuing God we may followe their good ſteppes, and ſtaie in ſtrength vppon his mercy, whatſoeuer he ſendeth vs, knowing it, as we know we liue, that though our braines cleaue to the wales, though our bones be ſtrowed in the ſtreetes, and our bloud runne downe euerie chanell, yet ſhall we riſe againe, reſtored by the power of our God, be gathered into his barns as his pure wheate, our bloud reuenged, we crowned, and our tongues ſounde the praiſe of him that ſitteth vpon the throne with maieſtie and honour aboue all concept of anie earthly heart.

Frailtie.

O but *Faith*, the worlde will giue ſuch a ſpitefull cenſure of a man or woman's life, religion, honeſtie, wiſedome, and ſuch like, as that it is euen a hell to heare them, when the Lorde doth exerciſe vs. For it was euer, and I thinke euer will be the concept of fleſh and bloude, that a good man and woman truely religious, truely honeſt, and ſufficiently wiſe, cannot bee ſo plagued, as they tearme it, of God at anie time, and therefore the croſſe muſt needes teſtifie to the worlde a want in all theſe.

Faith.

It is moſt certaine and daily found what you ſay, yet is there nothing vnder heauen more abſurde than that opinion. For loued not God Abell, Abraham,

It is moſt

ham, Iſaak, and Iacob, loued he not his Prophets, loued he not his owne ſonne and all that followed his ſteppes to this day? Were none of them of a true religion, of an honeſt life, and wiſe ynough to take that courſe in the worlde that God allowed? Yet all of them plagued be as they call it. And neuer any further humbled in this world than Chriſt himſelfe, and therefore proſperitie or aduerſitie may not be taken for ſignes euer of fauour or diſpleaſure. But the worſt man moſt quiet often in this worlde, and moſt honored, loued, promoted, and renowned, his deſerued torment being deferred to an other day, and the trueſt chriſtian moſt troubled, toſſed, reiected, and humbled, his comfort and rewarde remaining for him in an other worlde. But beſide all this plaine demonſtration of a tried trueth, vſe with your ſelfe Frailtie to oppoſe againſt that concept of the worlde, the ſentence of the Lorde our God next following, in the fifth of Matthewe, after thoſe that nowe haue béene conſidered of, Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heauen. And thinke with your ſelfe as I haue nowe often ſayde, that if our God ſet a bleſſing vpon it, what ſkilleth it what the whole worlde, and ten thouſande worldes moe if they were extant, doth iudge? Shall the voice of man be the guide of our courſe, and the line of our life? Shall mans iudgement or Gods iudgement ſtande in the later day? O Frailtie, we may not hang vppon ſo broken a reede as fleſh and fleſhlie wit is. Wee may not be lifted vp with mans liking, vnleſſe it haue further warrant: nor caſt downe with his diſliking, vnleſſe wee knowe hee ſo deemeth iuſtly. And therefore againe I ſay conſider of this comfort. Conſider of this worlde, and conſider of the world to come, the one is tranſitorie, the other permanent: the one full of woe and ſecret ſorowe in the verie middeſt of pompe, the other ful of ioy, comfort and ſolace, and that without all ending. Then, whether is here good to be happie, and there vnhappie, here iudged miſerable, and there founde moſt bleſſed, iudge your ſelfe euen with verie reaſon. Certainly therefore it is a comfort ſufficient, ſo knowne to be by Chriſt that gaue it, and euer hath and ſhall comfort the children of god againſt worldly conceit, bleſſed are they that for a good cauſe ſuffer perſecution, for theirs is the kingdome of heauen. That is, all comfort poſſible to be thought of, and tenne thouſand times more. This was Paules comfort in the middeſt of all his miſerie, and therefore he boldly and chéerefully ſaith, he neuer counted the afflictions of the world worthie the ioy that ſhould be reuealed. This comforted Dauid alſo, that he periſhed not in his affliction, as himſelf witneſſeth, and as that ſpéech by compariſō may ſhew, I ſhould vtterly haue fainted, but that I beleeue verily to ſee the Lorde in the lande of the liuing. And (what ſhould I name them) this euer hath comforted firſt, or laſt, leſſe, or more, yet euer ſufficiently anie that were the Lords. But

Pſalme 119.

Pſalme 27.

ſée further how not onelie thus in generalitie againſt perſecution it pleaſed Chriſt to ſtrengthen our weakenes, but euen in ſpecialitie alſo againſt thoſe kinds which moſt bitterly taſt vnto vs, and ſhake vs ſore, if we be not ſtrong, to wit, reproch, and report. For, Bleſſed are you (ſaith he) when men reuile you, and ſhall falſely ſay all manner of euill ſaying by you, for my name ſake, reioice and be glad, for great is your rewarde in heauen, a ſaying neuer to be forgotten of vs whileſt the life is in vs. For, the gaule of theſe Croſſes is not little, and the power of this aſſault hath appeared not as féeble in great Prophets and members of the Church. The verie words alſo of Chriſt his comfort inſinuate a ſecrete force aboue manie others of this temptation. For he biddeth them reioice, and promiſeth great reward in heauen, as foreſéeing a great downefall both of heart and countenance in man, when he is once touched either with reuiling ſpéeches, to his face, or falſe reportes behinde his backe. Wherfore to conclude and leaue you nowe to your other readings of this matter, I praie you Frailtie open your eies, or rather deſire the Lorde to open them, that you may both nowe in the day of peace, and whenſoeuer alſo it ſhall pleaſe the Lorde further to trie you, ſée with your eie, heare with your eare, and beléeue with your heart your offered comfort in the worde, both againſt al other, and againſt this temptatiō by name of perſecutiō. The word teacheth, and we know it is decréede by the Lord to be the lotte of his déere ones euer in this worlde, and therefore welcome be it. The worde teacheth it, and we knowe it, much góod is wrought in vs by it, & therefore welcome be it. The worde teacheth it, and we knowe it, no chance nor fortune, but the will of our heauenly father laieth it vpon vs, and therefore welcome be it. We knowe it is no new thing, or vnſéene before, but the old portion of the godly that haue euer béen before vs, & therefore welcome be it. The cauſe is not ours whē it is a truth, but his, that made vs, and therefore welcome be it. We haue a promiſe wee ſhall not be oppreſſed with more than we may beare, and therefore welcome be it. Wee knowe wee are children, if as children we be corrected, and therefore welcome be it. Wee are told we are baſtards, if we be without it and therefore welcome be it. And all our forefathers haue patiently carried it, and nowe are rewarded, therefore welcome be it. Welcom I ſay the croſſe in generall, and perſecution for truth all or part, as it pleaſeth God, and welcome in particular this kinde of croſſe, if ſo our God will, reuilings, reprochings, reportings falſe and vniuſt. For we knowe our caſe, the plea is ended, and ſentence is giuen neuer to be reuoked, bleſſed are we, good cauſe wee haue to reioice and be glad, for great is our rewarde in heauen. O the God of heauen and father of mercy ſtrengthen vs, that theſe ſweete promiſes may preuaile with vs, and that our eies may ſee the comfortes of his worde. What ſhould feare vs Frailtie, that haue ſuch a God, and that ſtande in ſuch a ſtate? I pray you looke vp, and claſp your God in your armes, embrace his mercie, beleeue his truth, and as you liue, though you be afflicted on euerie ſide, yet ſhall you not be in diſtreſſe: though you be in doubt, yet ſhal you not diſpaire: though you be perſecuted, yet ſhall you not be forſaken: though you be caſte downe, yet ſhall you not periſh: and though euerie where you beare about in your bodie, the dying of the Lord Ieſus, yet ſhall the life of Ieſus appeare in your body, and there is neither life nor death, Angelles, Principalities, nor powers, things preſent, or to come, height or depth, or anie other creature, that euer ſhall be able to ſeparate you from the loue of God which is in Chriſt Ieſus.

Frailtie.

The Lorde chaunge me and I ſhall be chaunged, and greatly both ought I, and doe I thanke you *Faith* for this conference, beſeeching you ſtill to praie for me, as for one whoſe name and nature you knowe but too well. I can promiſe nothing, but ſeeing what I woulde doe I leaue my ſelfe to his mercie that is able to make me doe both what I ought, and would doe. And ſo the Lorde keepe vs both.

Faith.

Amen Frailtie, Amen. And the Lord giue vs eies to ſee what it is to haue a true heart to God, and to imbrace true religion. Is it not to ſtand in poſſeſſion of all theſe heauenlie promiſes & whatſoeuer befalleth to vs in this worlde, to be happie and bleſſed in it, and by it? Be it pouertie, be it ſorrowe, be it oppreſſion or whatſoeuer? And contrariwiſe, what it alſo is to be of a prophane heart, & of an vncircumciſed life. Surely euen to ſtand as depriued of all theſe comfortes, and if we be poore to be alſo accurſed in our pouertie, in our ſorow, and whatſoeuer befalleth vnto vs greeuous in this world. The Lorde I ſaie giue vs eies to ſee it, and harts to thinke of it. For, full well wee knowe that were euerie one of vs a Monarch of a whole worlde by himſelfe, they beeing

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as this world is, the glorie both of them and vs muſt paſſe away like a ſhippe in the water, whoſe tract cannot be ſeene againe, like an arrow through the aire, or a weauers ſhuttle through his work, like a fading flower, ſoudenlie plucked vp and withered, like graſſe, like ſmoke, and like the bubble of the water. Wee ſhall be forgotten with all our pompe, as the trauailer is that tarrieth but a night, our honour ſhall come to an ende as the players part vpon the ſtage, our doinges, ſayinges, lookes, geſtures, ſtates, and maieſties ſhall be rowled vp as a ſcroule, and caſt into the office of forgetfulneſſe, where nothing can bee founde againe. And then what remaineth? I ſay what remaineth? any thing but woe and wormes, if we haue contemned religion and liued diſobediently againſt the Lorde? anie thing but vexation and torment both of the bodie and ſoule in hell fire? Will then ſwearing be liked, or drunkenneſſe, or whoring, or tipling, & tauerning, ſporting in vanity, laſciuious talking, writing, or looking, carding, and diſing, roiſting and rouing.

pride, and exceſſe, or anie kinde of ſinne deteſted of the Lorde? Will then a diſſembling time-ſeruer not be vncaſed? Will then an vniuſt ſeruant not be found out? Will then an vnfaithfull wife not be diſcouered? or a beaſtlie furious, franticke huſbande, not be rewarded? Will then anie thing abide the face that commeth in the cloudes with thouſandes of Angels, but onelie a religious heart, and ſoule, that hath labored to know, and indeuored to liue, truſting onelie to the mercie of God in Chriſt for all wantes to be pardoned? Alas we knowe it, euen as we knowe we liue, it wil not: but deſtruction and death ſhal then be to the man or woman for euer that lewdly hath liued in this world: and comfort endleſſe to the contrarie. Therfore once againe I ſaie, the Lorde giue vs eies to diſcrie betimes the rewarde and ende of true religion, and of a reformed mind and life in that day, euen for his Chriſtes ſake our bleſſed Lord and Sauiour. Amen.

FINIS.

¶ A prayer for a familie in the Morning.

O Moſt gratious God & louing Father, the verie comfort that anie ſinfull ſoule can haue, when we miſerable ſinners here met together, do conſider of the great mercy & goodnes, that we haue euer ſince we were borne, and before founde, and dayly do finde at thy Maieſties handes, together with our great vnkindnes ſhewed euerie way to thee again for ẏ ſame, we muſt needes confeſſe, and euen doe from the bottome of our heartes acknowledge, that maruellous is thy mercie in ſparing vs ſtill to liue, and in not conſuming vs away from the earth, & from before thee. For haſt not thou, O deere God, of thy free mercy before ẏ foundations of the world were laide, choſen and elected vs for thy children, when others as good as we by nature ſhall burne in hell eternally, being reiected of thee in that hidden counſell of thine? Haſt not thou to our endles comfort certified and made known vnto our ſpirits the ſame? Haſt thou not created vs neither beaſtes, todes, wormes, or any ſuch like ouglie creatures, but in thine own image, according to thy likeneſſe, to rule ouer the fiſhes in the ſea, ouer the foules of heauen, and ouer euerie thing that mooueth vppon the earth? And when being thus created innocēt, yet we perſiſted not in the ſame, but fell into the curſe that bringeth eternall death, didſt thou not ſo pitie vs, as that for our redemption and ſafetie, thou grudgeſt not vnto vs, and for vs to bée powred out the heart bloud of Ieſus Chriſt thy onelie ſon our ſauiour, no other meanes being, whereby we coulde be ſaued? Haſt thou not by thy holie ſpirit wrought faith in our heartes to beléeue by him, and for him to be iuſtified before thée? Haſt thou not in ſome meaſure begunne the death of ſinne in vs, and wrought our ſanctification? Enioie we not the benefites of thy worde, the frédome of conſcience, great peace and plentie in outward things, with ma-

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be ye holy for i am holy

Richard Cornish of Woolston Esqr

nie and infinite benefites moe, waking and ſléeping at home and abroad, in our ſelues and our friendes? For all which, O good Lorde, what doe wee? Are we thankefull vnto thée for them? Doe we often thinke of them, and labour to knowe thée and to ſerue thée with a perfect heart, and a willing mind for them? No, no, déere God, we do not, we doe not as we ought to doe. But with pleaſure or profite, with vanitie or ſelfe loue, we are carried away, ſpende our dayes in iniquitie, careleſſe and vnféeling of our ſinne, and there is no goodneſſe in vs: yet is there mercie with thée, O Lord, and pardon to repentance. Wherefore we all héere met together at this time before thy maieſtie, humblie confeſſing our wantes, moſt intirelie beſéech thée for Jeſus Chriſt his ſake to haue mercie vppon vs: haue mercie vppon vs, moſt mercifull Father, and forgiue vs all that is paſt, ſtrengthen vs hereafter, that dailie both in bodie and ſoule, we may glorifie thée more than we haue done, yéelding thankes daily for daylie bene-

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benefites, and ſtriuing in holineſſe and righteouſneſſe all the dayes of our life. But becauſe we cannot but offend and fall diuers wayes, good Lorde, for thy mercie ſake pearce our heartes with a féeling of the ſame, and neuer ſuffer vs to goe on with dull and dead ſoules, not ſéeing or ſighing for our offences. As a ſpeciall meanes to kéepe vs in obedience before thée, O déere Father, worke in vs a continuall, & an effectuall remembraunce, that wee ſhall not alwayes liue héere in the ſhewe of this wretched worlde, that doeth ſo pleaſe vs now, but that a day will come, when the trumpe ſhall ſounde, the dead ſhall ariſe, and all wee ſhall appeare before thy tribunall ſeate of iudgement, there to receiue according to our déedes without reſpect of perſons. O good Lorde giue vs a remembrance, and a féeling of the vnſpeakeable comfort, and eternall weight of glorie, which in that day ſhall be giuen vnto vs, if in this life we ſerue and pleaſe thée. And contrariwiſe euen terrifie our conſciences and let vs as it were ſée before our faces, the dreadfull iudgementes, and the fearefull tormentes, that both in body and ſoule they ſhal be ſure to haue for euer more in the pitte of hell, which in this life doe not ſerue and pleaſe thée, but followe their owne fancies and wicked delights. Giue vs an hatred of ſinne, and a true loue of righteouſneſſe. Bleſſe thy worde euer more with fruite vnto our ſoules when we doe heare it, giue vs a deſire to heare it often. Remoue, O Lorde in thy good time, ſuch hinderances of the fruit thereof, as are amongſt vs, giue it full courſe, and ſende forth labourers into thy harueſt, which not for filthie lucre and gaine, but of loue and zeale to thée and thy people may preach thy worde ſincerely. Bleſſe vs O Lorde from all hypocriſie, gloſing and halting before thée. And becauſe we little know how ſoone thou ſhalt ſende this pampered fleſh of ours to the wormes, ſtoppe our breath and call away for our ſoules to come vnto thée, whether this day or no before the euening, bleſſed Father, for

Jeſus Chriſt his ſake, prepare & make vs readie for thee, that when the howre commeth, we may neither feare, nor faint in faith, but ioyfully, without anie ſkrikes and cries of deſperation, and of a troubled and vexed conſcience, paſſe away in full hope and aſſuraunce, that all our ſinnes are wiped away in the bloud of Jeſus Chriſt, and we to thee in him ſo reconciled, that life for euermore is certaine vnto vs. Laſt of all good father with moſt humble and heartie thankes for thy goodnes to vs this night let thy mercifull eye looke vpon vs this day, and ſo keepe vs bodie and ſoule, that being occupied in our ſeuerall callinges we may be ſafe by thee from al our enemies & liue to thee, or die to thee, as it beſt ſhal pleaſe thy gratious goodnes. Theſe things O Lorde, and whatſoeuer elſe we haue neede of, graunt vs, for Chriſt his ſake, in whoſe name we aſke them, ſaying, as he hath taught vs:

OUr Father which art in heauen, halowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen, giue vs this day our dailie bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill, Amen.

Let thy mightie hand & out ſtretched arme O Lorde be ſtill our defence, thy mercy & louing kindnes in Ieſus Chriſt our ſaluation, thy true and holy worde our inſtruction, thy grace and holy ſpirite our comfort and conſolation vnto the ende, and in the end. Amen.

The Lorde bleſſe vs and ſaue vs, the Lord make his face to ſhine vpon vs and be mercifull vnto vs, the Lorde turne his fauourable countenance towarde vs, and this day and euermore vouchſafe to ſende vs his peace, Amen.

The bleſſing of God alminghtie, the father, the ſonne, and the holie Ghoſt, be amongſt vs and remaine with vs both nowe and for euer, Amen.

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¶ An other for the ſame at night.

O Immortall God creatour of heauen and earth, before whome all creatures feare and tremble, were it not that thou haſt commaunded vs, neuer durſt we appeare before thée, ſo corrupt is our nature, and ſo manie are our ſinnes. But good Lorde thou doeſt bid, and therefore we obey: thou doeſt call, and therefore we come, giue vs ſpirites to pray aright. Firſt then héere met together déere father, we yéelde thy maieſtie moſt humble and heartie thankes, for all the mercies that euer thou haſt beſtowed vpon vs, in bodie or minde, in our ſelues or in ours, priuate or common, temporall or eternall. Manie and merueilous haue they béene, and ſtill are vpon vs, yea euen good Lorde paſt finding out. This day what thou haſt done for vs, which of vs knoweth or is able to expreſſe? Father of heauen forgiue vs that wée cannot acknowledge them or praiſe thée for them as we ought, and quicken vs in this duety more and more. Pardon and forgiue vs whatſoeuer wée haue offended thée withal this daie, or euer before, either in thought, worde, or déede, yea euen our ſecret ſinnes, ſuch as we haue committed and knowe not of, remit them vnto vs for Chriſts ſake. Change vs O Lorde, and wee ſhal be changed. Create in vs cleane hearts, and renew a right ſpirite within vs. Breake the ſtrength of ſinne, that would ſubdue vs, more and more. And O mercifull father, ſo frame theſe harts of ours within vs, that we may more delight to liue according to thy will, than to enioy all the worlde, and all the pleaſures therein. Laie it often good Lorde before our eies by thy remembring ſpirite, that thou haſt not breathed the breath of life into vs, that we ſhould liue as wée liſt, but that in holineſſe and righteouſneſſe wée ſhoulde walke before thée all our daies. Laie it before vs O Lorde, that the time will come when the trumpe ſhall ſounde, the dead ſhall riſe, and we, euen wée here mette together at this time, all and euerie one of vs ſhall moſt aſſuredly ſtand before thy iudgement ſeate with naked hearts, with open and vnfolded conſciences, there to giue an accompt howe wée haue ſo done. In which daie, O the ioie, O the endleſſe ioie that they ſhall haue, who waining themſelues from the gliſtering ſhew of this wretched world, in heart & trueth, haue ſought & ſerued thée. Come, come, ye bleſſed of my father, to their comfort ſhal they heare, & poſſeſſe the kingdom prepared for you. But woe, woe to all careleſſe liuers in that fierie daie, they ſhall drinke the wine of the wrath of God, be tormented in fire and brimſtone before the holie Angels, and before the lambe, they ſhall haue no reſt daie nor night, and the ſmoke of their torment ſhall aſcende for euermore. Father of heauen haue mercie vpon vs, knit theſe hearts of ours faſt vnto thée, and now, whil we haue time, giue vs grace rightly to thinke of theſe things. O continue thy worde of truth amongeſt vs euer to our comfort. Let the ſeede thereof nowe ſowen in our hearts, take ſuch deepe roote, that neither the burning heat of perſecution cauſe it to wither, nor the thornie cares of this worlde, riches, or voluptuous liuing choke it, but as ſeede ſowen in good grounde, it may bring forth fruite according to thy pleaſure. O father giue grace that whē we heare, or finde by thy word anie ſinne that is in vs touched, we maie ſtriue and ſtudy without delay willingly to reforme it. Keepe vs good God yͤ wee neuer ſwarue for the feare of man from our own true knowledge, becōming ſeruers of time, and deniers of thee. Keepe vs from all hardnes of hart, contempt of thy word, and from all diſſembling of ſinceritie, increaſe true loue amongſt vs more and more, ſtay our heady wrathful and wicked affections more and more. And euerie waie good Lorde renew vs to thy liking. Bleſſe thy whole Church O God with graces neceſſarie, this parcel of it our natiue land and countrey, dére father bleſſe it ſtill with continuance of thy truth. Leſſen in it daily the number of blinde and wilfull Papiſts, prophane Atheiſts, & increaſe the number of thy true children. O preſſe vs not dére God with the weight of our ingratitude, whoſe liues and knowledge anſweare not the daies that we haue had: worke with vs hence forward for thy mercies ſake. Preſerue vnto vs long aliue good Lord our gracious prince & gouernour, multiplie thy ſpirite vpon her, that ſtill more and more ſhe may ſéeke and ſette out, kéepe and maintaine that which pleaſeth thée. Giue to her honourable counſell graces neceſſarie for ſo high a calling. Bleſſe all other Nobles, Magiſtrates, and the whole bodie of this realme, with true heartes to thée, and this country. Increaſe in Iſrael the number of true watchmen, whoſe harts may ſéeke thée and thy people, and not their owne glorie or commoditie. Bring to thy folde by them ſuch wandring remnants as are thine, and O Lorde be gracious to our kinred and friendes in the fleſh, lighten their heartes with the ſunne of vnderſtanding, that they and we acknowledging one truth, may glorify thée in the true and conſtant profeſſion of the ſame all the daies of our life. Comfort O Chriſt thy afflicted members whereſoeuer or howſoeuer troubled, and graunt vs peace, if it be thy pleaſure, in our daies. Finally, becauſe the night is now vpon vs, and we readie to take our reſt, let the bed O Lord ſtrike into our hearts that the graue is almoſt readie for vs. Which of vs can tell, whether theſe eies of ours once cloſed vp ſhall euer open anie more againe, or no? Lorde therefore receiue vs into thy handes: wée all here now commend our ſelues, bodie and ſoul we bequeath vnto thée, kéepe vs this night and euermore ready for thée, when thou ſhalt call for vs. Heare vs O Lorde, O God and father mercifull in theſe our petitions, for thy ſonne Chriſt Jeſus ſake our Sauiour, in whoſe name we al together beg theſe mercies, ſaying:

Our father which arte in heauen, halowed be thy name, thy kingdom come, thy will be done in earth as it is in heauē, giue vs this day our daily bread, and forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs, and leade vs not into temptation, but deliuer vs from euill Amen.

Let thy mightie hand and outſtretched arme be ſtill our defence, thy mercie and louing kindnes in Jeſus Chriſt our ſaluation, thy true and holie word our inſtruction, thy grace and holy ſpirite our comfort and conſolation, vnto the end, and in the end.

The Lorde bleſſe vs and ſaue vs, the Lorde make his face to ſhine vpon vs, and be mercifull vnto vs. The Lorde turne his fauourable countenance towarde vs, and ſende vs euer his peace. Amen.

The

John Eastmord

The grace of our Lord Ieſus Chriſt, the loue of God the Father, the moſt comfortable felowſhippe of the holie Ghoſt, be with vs all, bleſſe vs, and képe vs this night and for euermore.

AMEN.

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